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THE
FLOATING IDEAS OF NATURE,

SUITED TO THE
PHILOSOPHER, FARMER, and MECHANIC,

And adapted to the present Times of Scarcity,
in Order to create Plenty,

By introducing several new CROPS,
and their MANAGEMENT.

THE First Volume treats chiefly on
AGRICULTURE: viz.

On raising INDIAN-CORN, which may be brought
to Perfection in ENGLAND.

On SIBERIAN WHEAT, and its Management.

On DIBBLING WHEAT, invented by the AUTHOR,
and which clears 2l. 10s. per Acre above
the common Method.

How to stock and manage 150 Acres Farm, so as
to clear 400l. a Year.

On a general ACT to inclose COMMONS, &c.

How to improve them by CROPS that will pay
the Expence.

How to manage HORSES in Stables without
Litter, as practised in AMERICA.

On a Dog ACT, and what it would bring into
the Funds.

THE 2d Volume treats on various Subjects, viz.
NATURAL PHILOSOPHY, CREATION,
RELIGION, &c. &c.

By C. VARLO, Esq.

IN TWO VOLUMES, Price 13s.

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PREFACE.

WE shall make no apology for giving the following particulars in this Preface, as they are copies of memorandums and annotations taken from the Author's journals, beginning in the 21st year of his age, wherein, he says that his first introduction into life, was, by a letter he received from his good friend and patron, Edward Sing, Right Revd. Father in God, Lord Bishop of Elphin, Ireland, to spend some time, at his see in Elphin; he then being a young man, readily accepted the invitation.

At that period, being 50 years back, farming in Ireland was in its infancy, but flax-farming was yet less known,

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known, neither had the Linen board been long instituted, and as the Author was bred in a district in Yorkshire, renowned for flax-farming, and he being deem'd a proficient in that science, he was fix'd upon by the linen board, and honorably rewarded for being a farmer general, that is, to direct their stewards in the art of farming in general, but flax-farming in particular; and in order to raise an emulation, several high premiums were offer'd for raising the best and largest quantity of flax, the first premium, a hundred pounds, was adjudged to our author, being thought a deal of money in those days.

Being arrived at the 27th year of his age, he married, and commenced farmer and grazier in Ireland, on a large scale; and that he might excel the more, he took over from the city of York ten brood mares, and a stallion, all bays, a waggon and a four-wheel post-chaise, being the

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first of either sort in that kingdom, as bears record in the custom-house at Dublin, except a waggon the Earl of Kildair, (now Duke of Linster) had; he also took over, English farming servants, and implements of husbandry, particularly a plough of his own invention, which is now the most general of any in the two kingdoms, known by the name of the Yorkshire or Rotherham plough.

Also about this time, our Author wrote a treatise on corn and flax-farming, entitled *The Yorkshire-Farmer*, published in Ireland, and quickly went through 2 Editions; about this period he invented a machine which harrowed, sow'd, and roll'd at the same time, with one man and two horses; for which, the Hon. Dublin Society judg'd him a premium.—

With this machine, he found out the proper quantity of corn to be sown, and the distances the plants ought

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ought to stand, to produce the best crops; it was this that first led him to dibble his wheat-crops, and which is now so generally and successfully practised in Norfolk and Suffolk.

His first trial of this scheme was in the County of Latrim, Ireland, where he raised a good crop of wheat, from a Barren Mountain, which, before broke up, was grown over with heath, & for which he received the first bounty for land-carriage, from the County of Latrim to Dublin, being a halfpenny a mile for every four bushells.

In 1760, when the Duke of Bedford was Lord-Lieutenant of Ireland, an act pass'd for the free exportation of Irish cattle to England; in consequence of which, our Author disposed of his lands in Ireland, with a view to bring his stock over to a good market; but in the night of the 15th of May 1760, as soon as the cattle arrived in Dublin, the mob
arose

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arose and kill'd the stock of 700 acres of land, which is specified in the second letter address'd to the Prince of Wales.

Our Author now published his new system of husbandry, in 3 vol. which went rapidly through five Editions, 2000 number each, the four first of which were circulated in England, and the 5th in America.

It appears, that after he had parted with his lands in Ireland, and his cattle kill'd by the mob, he commenced farmer and grazier in England; but having a natural turn for mechanical inventions, it brought him yet more into vagations or wanderings. One of his inventions is the well-known machine for winnowing corn, that makes a wind in a box, which he invented in the 21st year of his age, but improved it much in the year 1772.

At this period he also invented a machine for taking off frictions in
all

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all mechanical movements; and is now made great use of in raising anchors of ships, &c. in order to establish which, it brought him to most of the Sea-ports in His Majesty's Dominions.

About this period he purchased the third part of a charter of a Province in America, call'd New Albion, but now corruptedly call'd or known by the name of the East and West Jerseys.

The purchase of this grant brought our adventurer to America; but this proved a rock for him to split upon, as will appear in his address to the Prince of Wales in the next Chapter.



*A Letter addressed from C. VARLO
to His ROYAL HIGHNESS
PRINCE of WALES.*

ROYAL SIR,

AS this address will convey to your royal ear, what is not commonly met with in the journey through life, I beg to add the following motto, it being suitable to the subject :

Deviating from truth, by thee O man,
Counteracts grand nature's plan.

As truth, royal sir, is the brightest jewel in a mason's breast, I shall adhere strictly to it, in relating an act of oppression which was com-

mitted by a crowned head, long before the present royal family came to the throne, and only known to myself, by which I have suffered severely.

Till I met with this snake in the grass, before the American war, I was easy in affluence, and my children classed among the first fortunes, but strange reverse of fate has now decreed it otherwise.

In 1772, I resided in London, where I published a treatise, entitled "Political Schemes," which if some hints therein set forth, had then been put in execution, perhaps America might yet have been subject to the crown of England; my many observations in politics so convinced me in this, that lest the then Ministry should not purchase the books, I presented many among them, gratis, lest they might escape their notice; at the same time, I presented one to your royal father.

Before



Before the American war, I purchased the third part of a charter granted by King Charles the First, of a province therein, called New Albion, but now corruptedly known by the name of East and West Jersey, being one of the best settled provinces in America; in consequence of which, I spared no pains or expence to secure my property, by registering my title-deeds under the great seal of London; I also sent printed copies of the charter to be distributed among the inhabitants of said province.

In May, 1784, I broke up house-keeping in Sloane-square, where I then resided, and with my family embarked for America, invested with proper power as governor, to the province of New Albion; not doubting the enjoyment of my property—but on my arrival, I found it settled on a false grant; In consequence of which, I took every step, possible,

to recover the estate by law in chancery, a court of which is held in said province, but in vain, because judge and jury were land-owners therein, consequently parties concerned; therefore, after much trouble and expence, I returned to Europe, and went immediately to search the records for the false charter alluded to, and to my great surprize, found it the first on the rolls in chancery (Chancery-lane,) granted by King Charles the Second to his brother, Duke of York.

A clearer piece of fraud and oppression can scarcely be conceived, than appears on the face of said charter; for he therein says, “ though there may be another grant subsisting, this shall stand good, &c.; consequently he knew there was a prior grant, besides said charter, was secretly conveyed without consent of parliament, which is well known

known to be contrary to the constitutional laws of England.

Indeed, royal sir, this was a very oppressive act, as it was the destruction of many families who settled there, at great expence and labour in improving the land, erecting buildings, &c. as appears by the leases granted from the original charter of King Charles the First, now my property, and in which the leases were bound down upon the following conditions : viz.

First.

5000 acres was granted to

Lord Monson to settle it	with 50 men.
1000 do. to Lord Sherrard	100 do.
1000 do. to Sir T. Dandy	100 do.
5000 do. to Mr. Heltonhead	50 do.
5000 do. to Mr. Heltonhead's brother — —	50 do.
4000 do. to Mr. Bowls	40 do.
5000 do. to Capt. Claybourn	50 do.
5000 do. to Mr. Muskery	50 do.

Thus, royal sir, you see the facts

are indisputable, as may appear on perusal of the latin charter of Charles the First, a copy of which I have the honour to inclose, properly authenticated, from under the stamp of the chancery in Dublin, with other documents, registered in London, and which may be inspected at pleasure.

The sufferers by this wrong step of Charles the Second, has been many, but none so great as myself, not so much from the first purchase, as by the consequences attending it.

I have taken every step in my power to extricate myself; I have presented petitions to your royal father, but received no answer—I then applied to Mr. Rose at the Treasury, who paid the money granted to loyal American sufferers, supposing I had as much right to redress as Mr. Pen, or any other man, but Mr. Rose's answer was, that I could not be redressed, without another
act

act for money took place, as all the cash granted 'was paid away ; but this was at that time unknown to me, I being then in America, striving to recover my property ; so that by many years waiting, attendance, &c. I may exclaim with the poet :

Were I to curse the man I hate,
Attendance and dependance should be his fate.

Being thus explicit, royal sir, I have no more to add but my prayers, that you may have the remembrance of a mason, the obligation of which, none but a mason knows.

I never before communicated this oppressive act of King Charles the Second to any one, but shall now take it as a royal favour if your Highness will please to make it wholly known to his majesty, humbly hoping he may order some restitution for the heavy losses I have had in pe-

rusing an unconstitutional act, arising from a crowned head.

I am,

Your Royal Highness's
Dutiful, and most obedient
Humble servant,

C. VARLO.

No. 2, Southampton Row,
New Road, Paddington.

N. B. King Charles the Second's grant to his brother, Duke of York, may be inspected the first on the rolls in chancery.

My grant by King Charles the First, is in the chancery of Dublin ; and my name and title to it, is registered in Guildhall, London, under the city arms and seal, signed by the lord-mayor.



*Second Letter addressed to the PRINCE
of WALES.*

ROYAL SIR,

I would have dropped into oblivion, rather than have troubled your highness again, had I not been informed that you had not time to read my papers through ; without which, it was impossible for your highness or his majesty, to know my misfortunes.

I did not expect your highness to trouble yourself reading the copy of the latin charter inclosed, as that was only sent as a voucher, that I am no imposter.

My letter was long indeed, but I
expressed

expressed it in as few words as possible, to be understood; I explained myself only from the American war, a late period of my life, and omitted a remarkable occurrence, which perhaps might have brought me to your royal father's memory, and which happened in 1760, when the Duke of Bedford was lord-lieutenant of Ireland, his grace and myself escaped from the mob of Dublin at the same time. He displeased the people by suffering an act to pass, for the free exportation of Irish cattle into England, and I was obnoxious to them, in attempting to put the same into execution, by bringing my cattle over in pursuance of said act. The duke, in all probability, escaped their fury by stratagem, and I saved my life by accidentally understanding a few words in Irish, viz. *hanamajonle boulacloughhear fassanaugh*, which in english is, your souls to the devil, why don't you
5 begin

begin to stone the Englishman ; but my property fell a prey to their outrage ; for they killed in Duhlin the stock of 700 acres of land, that were intended to be shipped for England.—In the morning of the 15th of May, 1760, it was shocking to see the streets strewed with dead cattle, and others yet alive, with their bowels drawing after them, &c. &c. many others lost their cattle, but mine was the first, and most considerable.

I being well known to the Duke of Bedford, he made my loss known also to your royal father, who was graciously pleased to order me to be paid out of the treasury of Dublin, 350l. in part consideration. The Duke wrote, informing me that more would not be granted, lest it would be a precedent for other claimants to apply ; and indeed, so obnoxious was this act to the Irish, that

it was with difficulty I got it, though ordered by the king's letter.

These, royal sir, are real facts, which are stubborn things, and were I inclined to be a memorialist, and add other misfortunes I have met with, they would fill a volume; indeed I was advised by some friends of eminence, to make my case fully known to your royal highness, with an humble request that you would be pleased to lay it before his majesty, not doubting but from his known goodness, he might order redress, if truly informed of the whole case; particularly when his majesty knows that the source of my misfortunes sprung from the predecessors of the throne; and he being also before acquainted with the truth of the assertion set forth in this letter.

I am, Royal Sir,

Your Highness's most dutiful,

And most obedient humb. serv.

C. VARLO.

FLOATING IDEAS OF NATURE.

CHAP. I.

Natural Causes produce Natural Effects.

THE high price that provisions are risen to, is become the general complaint of the populace; many seem to be discontented, and murmur both against the state and providence.

But would they consider the natural cause thereof, instead of this discontentment that seems to appear among them, they would thank providence for the happy effects of what they call dearth of provisions; to an unthinking reader, this may seem a paradox, and, were I to stop here,

here, he might suspect me very wrong indeed; but every one has his own ideas of things; and mine are, that provisions are not dear, but it is money that is cheap; that in fact provisions are as plentiful now as they ever were; nay, more so, even than they were a thousand years ago, when wheat was one penny a peck, or beef one farthing a pound; this must appear clear to any one that considers the nature of things, as natural causes produce natural effects.

If we desire the commerce of the kingdom to flourish; that is, if we desire what is called, and what really are, bodily riches, such as gold, silver, diamonds, or rich stones, lace, or fine cloaths, to adorn the external parts of the body, which indeed are of utility in this case.

Some may call this pride, and think such gaudy baubles not worth contending for, or taking any pains about; but I am quite of another way

way of thinking ; I believe them to be very useful, as a spur to industry, and also pride to be the most noble passion, that belongs to the human species.

It is true, gold, and all such glittering articles are (as nourishment to the body) of no use ; therefore, were we no better than hogs, they would be thrown away upon us ; but those that despise them most, and decorate the body least, are the smallest degree from the brute creation ; every thing we search after, more than bodily nourishment, are the evident marks which prove man to be a rational being, and the most noble of all creatures : man's pursuit after such gaieties as these, shews that he has more lofty calls or ideas than mere instinct of nature, which prompts the brute creation to satisfy hunger, or multiply their species, but no farther. The busy mind very often searches after things she knows

not

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not of, till an idea opens, and then a treasure appears, which unfolds the understanding, and leads us on, step by step, to search after wisdom, by contemplating the wonderful cause thereof; these open ideas are delights to a philosophical head, that an uncultivated one is a stranger to.

It is such aspiring faculties as these that distinguished man from the brute creation; idea, opens after idea, till they fill the head with fancies which prompt men to search after riches, in order to decorate the outward body. This may be called pride; but the name signifies nothing, the passion is noble; and, were I a clergyman, I should preach as much for it, as many do against it.

It is this noble passion which employs, and gives bread, life, and vigour, to many denominations of people; it unites kingdom to kingdom, people to people, and brings all the
world

world acquainted by traffic ; it conveys the necessaries of life from country to country, where wanted, and brings home wealth.

It is the main spring to learning, and every thing that is great, good, and noble ; it makes a man ashamed of doing an ill thing ; if he has children, he is to instruct them in learning and morality ; he enlarges their minds, step by step, till they arrive at manhood ; he then sends them abroad to search after riches, in climates unknown here ; they still gain knowledge, by seeing more wonders of their Creator.

They exchange articles, made by our ingenuity, for bullion, diamonds, and other precious stones, with people void of pride, consequently of improved ingenuity also.

The extent of their knowledge is to gather them out of the bowels of the earth, after which they are brought home in abundance, filling
the

the kingdom with bullion, which being coined into money, makes it plentiful; therefore gives the balance of power in its favour, by means of our own produce.

These are natural consequences, which some, may call dearness of provisions, insomuch as almost to fear a famine, when in fact, it is no other than plenty and cheapness of money, that makes the alteration between the times now, and those a thousand years past; in which, a pound of beef, was a farthing; a peck of wheat, a penny, and a man's day labour a penny also; consequently it was equal, whether a labourer took a penny, or a peck of wheat for his day's work; and now it is near equal, whether he take eighteen-pence, or a peck of wheat for his day's work.—Every other article bears the same proportion. There has been the same gradual rise in provisions, as there has been a fall

fall in the interest of money ; as one goes up, the other comes down ; but within the last century, the progress has been quicker, chiefly owing to our successes in the late wars.

About forty years ago, I sold wheat for three shillings and sixpence a bushel, and, at the same time, paid no more than eight pounds a year for my head farmer's servant ; since that, I sold wheat at seven shillings a bushel, and gave my head man fourteen pounds a year. In the same neighbourhood land could have been bought, not long ago, that would pay double the interest for money it does now.

In short, for all the aforesaid reasons, it may be no more wonder a thousand years hence, for wheat to be a guinea a peck, and other things in proportion, than it is now at the price it bears ; and what still makes it more reasonable to think so, is, that money, being a durable article,
wastes

wastes little ; therefore, all the bul-
lion that is found and brought home,
is still adding to the bulk ; whereas,
provisions are perishable.

I am not without a fellow feeling
for the poor ; but I am clear, that
they never lived better than they do
in these days ; the poor may be said
to be truly so in every period of time ;
and the all-wise Being saw it neces-
sary it should be so, or he could as
easily have given all men aspiring
talents alike, as he made them.

Trade, like man, and man like
the wheels of a watch, are all de-
pending upon each other ; they go
round in a regular system ; and, were
it possible for an equal share to be gi-
ven to each man this day, there
would be the same disproportion in
a short space of time ; the disposition
of the mind varies as much as the
face.—Some will debase the human
frame, both of body and mind, with
intoxicating liquors, and wallow in
their

their dirt and rags, little better than hogs in the mire.

Others, though they have not that passion for drink, are given to sloth and idleness; and, for want of that noblest of all passions, namely, pride, will sit contented in rags and dirt, and live like the brute creation, upon what nature or chance hath provided for them; without stirring to look for more till necessity drives them to it; then, indeed, they are obliged to work for those who are endued with a more rational, active, and aspiring spirit.

Thus the former mean, low dispositions, are punished for their indiscretion, and made subservient and useful to those who aspire nearest to their Creator.

The latter sort are rewarded with a double pleasure, because they have it in their power to relieve and be useful to their fellow-creatures, and,

at

at the same time, to enrich themselves by their labour.

A contemplative mind will immediately, by these hints, see the necessity there is for men to be endued with different degrees of understanding, or turns of temper, in order to govern and keep up a regular system of things.

Trade by nature is a leveller ; it formerly was carried on by barter, or exchanging one commodity for another ; money was then little known, but as men's understanding grew riper, by diving more and more into the works of nature, ingenuity found out a different and easier method of dealing or carrying on trade, and extending it to a greater distance also, which was, by coining of money, and making a few ounces of metal an equivalent for corn or any other heavy, bulky articles.

As gold and silver were then scarce, and little known, the first expedient
fell

fell upon stamping lead, and making it pass current, as money; after this, a very bad sort of brass or copper; from that, they got to an indifferent sort of silver; and, from silver to gold, always aspiring to the scarcest and most difficult metal to come at, which made it the harder to counterfeit.

As enterprising geniuses have improved in learning and navigation, mercantile adventurers have sprung up innumerable, who have ransacked deserts, found out islands or new countries, and brought home plenty of the dazzling ore and other gaieties, which has given money the balance of power over provisions, the produce of our own soil.

This is the real ground-work of the matter, and not any real scarceness of provisions; I am confident, that, by the ingenuity of man, in improving and tilling the earth, that

it

is made to produce, at least, a fourth more than it formerly did.

I may be answered, (perhaps for want of better argument) that more is destroyed by the luxury of the present times; but this I much question; for, though I acknowledge the world much more refined in living, yet I do not think that the same number of people destroy a greater quantity of provisions; for if the victuals be richer in quality, a smaller bulk will answer the end; as it is the quality and not the quantity, that satisfies nature: it is very immaterial, whether we eat the flour, and the hogs the bran, or the hogs the flour, and we the bran; for, which ever eats the bran, must take in a greater bulk to satisfy nature: and should the hogs eat the finest meat, it would increase their bulk in proportion: and, as we eat the hogs, it nearly comes to the same thing at last, if nothing be lost or thrown

away ; and, I believe, this is seldom the case ; for, however gay and extravagant a man may be in his living, yet he loves to keep careful servants ; neither is it a family that keeps the genteelest house, that spends the most victuals in it ; I know from experience, that there are many country farmers, that destroy more victuals in their houses, than many who cut a figure in a much genteeler manner.

Others will tell you, perhaps, that the rise of provisions may be owing to the cause of keeping so many horses, on account of post-chaises ; but this too is only imaginary, as, I believe, the increase of post-chaises have not increased the number of horses ; neither are there so many wanted, as more people can be conveyed from place to place, in a post-chaise, with two horses, than on horseback, as formerly, and, by change of horses, with much more

expedition : therefore, it is plain, that trade is carried on with a much less number of horses than before post-chaises came into fashion ; indeed they are sooner wore out.

In short, if we take a thorough view of the circulating system, and minutely consider the whole, we shall find no great matter of useless animals kept in the kingdom, to destroy provisions, except dogs, and these are provided against, should my scheme with respect to them take place.

As to horses, though, in themselves, not food for mankind, yet they are a useful animal to till the ground, and raise food for them ; and as for oxen, cows, sheep, hogs, poultry, &c. &c. they are raised and fed for provisions ; consequently, no charge of extravagance can lie against them.

If we sum up the whole of what has been said, it must appear to every
rational

rational reader, that it is not provisions that are dear, but the richness of individuals, and plenty of money, that make alterations in the times.

Since this is the case, every rational reader must acknowledge, that the plausible plan will be, to augment cultivation, in order to increase the raising provisions, so that we may have plenty within ourselves: in such case we cannot be hurt, let the price be what it will; the nature of trade will do all the rest; it will make the individuals rich, and as capable of paying two shillings for a peck of wheat, and two shillings for a man's day's labour, as it was formerly to pay two-pence for each; since gold is nearly as plenty now, as brass or copper was then.

The improvement in agriculture is grown to so great a pitch, that most of the lands in England, which are private property, are improved

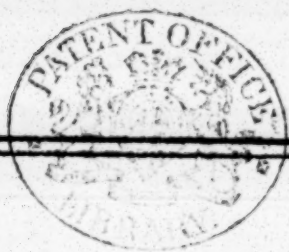
almost to the height they are capable of; and the next step should be to enlarge the domains, and add plenty of land to the industry and ingenuity of the husbandman, which would certainly have the desired effect, were the legislature to make one general act for inclosing all the commons, forests, and waste lands in England, Wales, and Scotland; this, without adoubt, would make provisions more plenty, and also be a means of keeping the people from emigrating, as it would afford more farms, more labour, and room for improvement.

Some alledge too, that the height of provisions are owing to the landlords raising the rent of lands; this is also erroneous, as the lands are not raised, even near to the proportion of every other article: indeed, it is my opinion, that there is near one half of the kingdom that has not been raised at all within these twenty years; as I know a great
many

many gentlemen of considerable estates, who continue their farms at the old rents, though the tenants have not leases; besides many others that are in lease.

However, I do not see such tenants much richer than their neighbours; nay, in fact they are poorer; I have a right to know this, perhaps, better than most in the kingdom.

This may seem presumption in me; however, my reasons are well grounded, having experimental knowledge thereof; for, before I published, either curiosity, pleasure, or interest, or, perhaps, a mixture of all, induced me to take a view of every corner of his Majesty's dominions in England, Ireland, and Scotland; scarce a village has escaped my observations.



CHAP. II.

The Author's Opinion on Emigration.

MANY of my brother scribblers complain, that emigration proceeds from the landlords raising rents; but I am far from thinking that to be the case; I rather imagine it proceeds from the richness of individuals; abundance of trade; pride; learning; industry of the brain; ingenuity and curiosity; which is so prevalent among all ranks of people, in the times we now live.

Learning first opened the door to riches, which excited the passion of pride;

pride; and this, having settled itself in the soul, stimulates the mind to find out every possible method to feed that noble passion; I call it so, because it is a ray to our *locked-up* ideas: open one only, and many more will shew themselves.

We imagine that great riches are to be got abroad; and curiosity is not wanting to prompt us on to the acquisition.

However, this is not to be considered as a misfortune, but quite the reverse; as pride, with all its attendants, is a most valuable ingredient to unfold the ideas, and teach men wisdom; the more a man has, the nearer he arrives to divinity.

Emigration may be compared to a flock of sheep: if one leaps over the fence, and gives notice that he likes the pasture, the rest immediately follow. Through the channel of the news-papers, we are told of the great treasures that are to be got a-

abroad: this sets the people's heads agadding, so that they who have the least curiosity in them cannot rest till they go to try their fortunes, as they call it.

This is the fuel that feeds the flame of emigration; which is confirmed both by the light of reason and experience.

Indeed, at the first beginning of emigration, I believe many husbandmen were almost forced to go, because farms were so scarce (not dear) in England, that they could not be met with at any price; and, I do not doubt, but were five hundred thousand farmers to emigrate, there would still be families enough for all the farms in England, if no step be taken to lower the size of them, or inclose waste land.

The high price, which the products of the earth have of late years been raised to, has made the farmers the richest body of people in England;
and,

and, as their calling is healthful, I may also add, that they are the most fruitful. I have been very minute in my remarks, when upon my travels, and I am pretty clear, that at least three-fourths of all the farmers in the kingdom could each stock two farms, as large as what they at present occupy; and also, that the said three fourths (if joined together by marriage) could manage the said farms, could they be met with; so that if we consider the case as it really stands, we should not wonder at emigration; for God's sake let us not deviate from reason, or lay the blame where it is not blame-worthy.

Every farmer, now-a-days, brings up his children-scholars, and the news-paper creeps into most families; so that they are as well acquainted (by theory) with what is going on abroad, as the first minister of state.

It was thought a wonder formerly for a man to travel from Scotland to
London,

London, but now it is thought nothing of; a voyage to the West-Indies is now performed with as little ceremony or concern, as one would be to Ireland a century ago.

The inlets of nature being opened, the ideas are clear; things appear plausible at first sight, which to a locked-up, uncultivated mind, is thought impossible to attain.

The last century has met with great success in improving natural talents.

MAN, by nature, has an aspiring soul; open but the first leaf in the book of nature, and the ideas will, for the future, unfold themselves.

Various thoughts arise in different heads, as our occupations differ in life, the inlets of nature being opened, the ideas are clear; things appear plausible at first sight.

Almost every neighbourhood affords some men of curiosity and enterprising genius, who go abroad and
make

make their fortunes, and return with splendor ; the riches they bring, are the corroborating circumstances that give credit to the many surprising tales they tell ; and as men, I say, are by nature aspiring, that is sufficient to rouse them towards emigration, if they have any curiosity in them.

Then, how can we wonder at emigration, when we consider, that man is only obeying the dictates of nature : is it not natural for him to search after wisdom ? certainly, he must, if he be endowed with the spirit of God.

This, to a rational meditating soul, is a sort of a spiritual food, on which it feeds ; which, on contemplation, gives it a relish for higher treasures, which it can never attain in this world.

The road to acquire wisdom, and arrive as near as possible to perfection, lies through the valley of learning, and travels ; the former opens the
ideas

ideas, and through the latter we suck in wisdom by experience; merchandize is acquired by both, from which, proceeds riches that tickle the fancy of pride, and stir her up to search after gaieties to decorate the body; which are mostly brought from distant countries, the search whereof, has opened the door to emigration.

Every kindom has its time for flourishing; Jerusalem, Rome, and Troy, had each their day, and flourished above all others in their time; but when improvement had got to the height in these countries, and the inhabitants were innumerable, each inflamed the other with aspiring thoughts, to search after countries yet unknown; being found, they emigrated to them. England had her share among the rest; she got some of the inhabitants of Troy, and has been growing up to maturity ever since the destruction of that city. As her inhabitants multiplied, their ideas opened;

opened; ingenuity ripened, and aspiring thoughts of pride spurred them on to search after treasures, to please the fancy, in adorning the body, &c. Improvements in navigation opened a field of treasures in the mines of Peru and Mexico; as also discoveries opened upon us in America; and as England grew rich and populous, she likewise grew proud and ambitious, by aspiring to people the said continent, and add it to her dominions. Thus the foundation was laid for emigration, from England to America, which is as natural a consequence as it was for other rich populous countries to emigrate to her. Every state flourishes but for a time; the smaller an island is, the sooner it comes to maturity; but as we have the presumption, and likewise success, to people so great a part of the continent, in so short a time, I am firmly of opinion, that the seat of the empire will in time be there; and should such a thing

thing happen, that the King of England was to settle, and take the parliament to America, and fix a lieutenancy in England, the protestant interest would then be truly the greatest in the known world ; our King might then bid defiance to all others in the universe from disturbing his peace ; and, according to the appearance of things, when we consider the ripeness of the age, the richness of individuals, the number of the people, and the spirit of emigration, such a period cannot be far off. Were the fulness of time come, which indeed cannot be till the continent is well peopled, perhaps it might be the happiest day the protestant interest ever saw.

My readers may think this a wild random thought, and a thing not likely to happen ; however that may be, I am of opinion, such a scheme would be the most sure and eligible one that could be fixed upon, to enlarge

large and secure the protestant interest, as also the present royal line, from all pretenders whatever.

Would it not be much safer to fix the throne there, than to let the Americans form a republic of their own? I apprehend a scheme could easily be brought about, to unite them more firmly to the mother country, and tie such a knot of friendship, as would defy all invaders or pretenders to break.

There has often been a talk of building a palace for the King in London, which indeed, is wanted; but the treasury being poor, and so much in debt, and taxes already so high, money cannot be spared for that purpose. Now, suppose a proclamation was issued out in America for building a palace in Philadelphia for the King to live in, which he need not do, except he chose it, and when he pleased: but instead of going himself, suppose he was to send his
second

second son to reside there as high regent, to transact all business, and sign all acts that might pass relating to the continent. A thing of this sort is absolutely necessary, to give the people a lively satisfaction, and to be a guard over them, and keep them in subjection.

I am clear, from the nature of things, that this would please much, and make them submit to every constitutional act that might be brought on the carpet between them and the mother country; it would conciliate their affections, and keep them to obedience; it would make them join force to force, and bid defiance to all pretenders or invaders; it would remove every suspicion of jealousy relating to governors; and put an end to that inflaming, unstable, and discontented spirit of opposition, which always prevails between the people and a second-hand governor.

Was a proclamation issued to build

a palace for the above purpose, and permit the Americans to raise money for it in their own way, I make no doubt but that they would, with great cheerfulness, quickly raise a fund sufficient to build one of the most magnificent houses in the universe.

If we consider both sides of the question, we may see the many good effects such a scheme would be attended with; but not one bad or doubtful; except, that a doubt may arise from the heir apparent to the crown's living there; as it might inure him to the climate, and unite him to the people; insomuch, that when he became King, he might rather chuse to live there than in England: when King, however, this would lay in his own breast; and if he chose to live there, he might send the next heir to the crown to reside in England, as high regent.

This may seem to be of ill consequence to England, to a narrow-minded,

ded, selfish person, whose ideas reach not beyond the present times, or whose understanding is confined within the boundaries of his own estate; however, if we consider the immense difference between the continent and England, the immense number of people the former will hold to what the latter does, the great treasure they would bring to the state, and strength to the protestant line, they wou'd consequently add peace, and give the people pleasure and security in their possessions; I say, if we but consider all these pleasing circumstances, we should be in raptures of joy, to think what good effects such a period and scheme, would bring forth for the good of posterity.

This may seem to some, not likely to happen; to others, at too great a distance to bear a thought; and to many, indifferent; as my sojourn here cannot be long, together with other family considerations, I may
be

be classed among the latter ; however my ideas have led me to this subject thirty years ago ; and I always considered, that the seat of the empire would be, at some time, placed on the continent ; but never expected such large strides would be taken towards it in any time ; but the thing is now glaring, and really requires some consideration of better heads, and in more power than mine ; all that such little insignificant creatures as I can do, are only to form pleasing ideas of what we would do if we could ; if a man's mind is his kingdom, as the phrase is, mine is fixed in this point ; and all the power I have, or desire, is, to communicate it to the public ; but though my power is small, I am certain my good wishes are as great as any one's, towards my King and Country, which I doubt not but Providence will protect and direct for the best.

The Reader will please to take Notice, that this was first published at the beginning of the American war, which if put in force at that time, America might yet have been our own.



CHAP. III.

The Author's Tour through America.

BUSINESS and curiosity, though at a late period of life, brought me over to the Continent of America, the 26th of May 1784; I left London, and landed in Philadelphia the 23d of July following.

Having a claim by Charter from King Charles the 1st to a Province therein call'd New-Albion, but now known by the name of East & West-Jerseys, being 120 miles square.

My first tour was through that Province, which lies to the North-East from Philadelphia across the river Delaware, which parts Philadelphia

delphia from this Province of New-Albion.

Most of the land towards the south-east side of the province, from Philadelphia to Cape May, remains yet underwood; the soil is poor, light and sandy; the inhabitants thinly strewed, and not over rich.

The north-west side is as rich and populous as most parts of America, or England, being stocked with many good towns, *viz.* Burlington, the oldest city in this country, Trenton, Prince-town, Brunswick, Elizabethtown, Amboy, and Newark, with many others of less note.

The country is chiefly level, the land a sandy loam, and, if well managed, would produce any sort of crops suitable to the climate; in this country are many good dairies, that produce tolerably good cheese and butter, which are chiefly vended at Philadelphia market.

Cyder is plenty, every house being
well

well supplied with orchards; in short, their fields are mostly stocked with apple trees, particularly in the hedge rows.

Their tillage crops, chiefly consist of India corn, rye, some barley, but not much wheat or oats; all except India corn, give but a small produce, owing to bad tillage.

Where they sow clover or turnips, they seem to flourish amain; but this is only done by a curious person here and there.

The price of land is scarce to be ascertained with precision, because circumstances differ so much; very little through all the continent are let by yearly rents, it being generally sold and paid for in different sales, which sometimes takes many years to clear off.

Land well cleared from wood, well situated, and with buildings on it, will sell dearer than in Ireland, considering the difference in quality and

climate, which both, are far inferior to Ireland or England. I saw about 40 acres near Burlington fold for above *l.* 700, which they called very cheap. Any wood land, distant from water carriage or towns, may be bought for two or three dollars an acre; but I would much rather reclaim mountains or bogs in Ireland, Scotland, or England, than undertake the clearing of such lands; and when they are cleared, they seldom bring above three or four crops before they are worn out, being of so weak a nature that some of them is too dear of a gift. The labour to clear wood land is very great; the method is to cut the tree down about three feet from the ground, and then set the tops on fire; others will nick the tree round, so as to stop vegetation, and there let it stand till it dies and rots.

The earth is dug or turned over by a hoe, and India corn set four or five grains

grains in a clump, at five or six feet afunder; or tobacco plants fet about three feet afunder; thus the crops are repeated year, after year, till the ground is tired, and will bring no more; by this time the small roots of trees are rotten, fo as to permit a plough to scratch between the trunks, in which they fow fuch fort of corn as fancy leads them; but as it is badly ploughed, and worn out by the former crops of India corn, thefe crops are fcarce worth reaping: when it is quite rendered ufelefs for tillage crops, they let it lie eight or ten years, till time and nature bring it to a wild natural grafs or weeds, and, to fupply its place, they clear more land from wood. This is the cafe moftly all over America; fo that when land is clear from the incumbrance of the wood, it is left in a worn-out, poor ftate, unfit for any thing.

Chief part of the work is done by the blacks, who are an idle, treache-

rous set of people, and they are not much mended by the Irish poor emigrants, of whom there is great plenty bought by the farmers; however they seldom stay to work out their purchase-money, but run away; there is not a newspaper but what is full of advertisements, offering rewards for apprehending them.

My next tour was through Staten-Island, Long-Island, and through the continent, above six hundred miles to the northward and back again another way through the inland country.

Through all this great space of continent, the crops and management are much the same as above described.

Staten-Island is a light sandy soil; its produce is mostly India-corn and rye, with which they help to supply New-York-market.

Long-Island is a much better soil, being more of a loamy sand and level, particularly towards New-York, till you pass Jamaica plains; but from
Oister

Oister Bay, eastward, for a hundred miles, the land is hilly, rocky, and light sand, chiefly proper for young small cattle; the tillage crops are mostly India-corn, rye, barley, oats and potatoes; wheat they grow none, as it is always spoiled by a mildew; they tell you, that formerly they used to have good wheat, but since the commencement of the war, they can get none; for this malady, many of the people are superstitious enough to believe that it was brought into the country by the English army. However, it is easily accounted for; but as it is of little consequence to my English readers, having touched on mildew in other parts of my work, shall drop it here.

Rhode-Island is in general a thin gravelly light soil, and only produces indifferent crops, except near Newport, where it is enriched by that town's dung: India-corn and rye are the chief crops raised here; the

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others are raised, but in a small degree.

Newport is a large populous sea-port town, and drives on a brisk trade in fisheries, and to the West Indies; but of late years, Providence, a large sea-port town, about thirty miles to the north, seems to rival it much, by taking away its trade.

From New-York to Boston, is 261 miles; a very uneven rocky country; very little smooth land to be seen for meadow or tillage; the chief crops are India-corn and rye; wheat they seldom attempt to sow, as it is subject to mildew; oats, barley, peas, and beans, they grow some, but very sparingly; there is a white kidney bean which they raise chiefly between the rows of India corn, of which they make great use, both as garden stuff when green, and when dry, in the place of split or boiling pease; they boil very soft, and are a mild good garnish for salt pork or beef:
whether

whether they will boil as well when raised in England or Ireland, I know not; American sea-men prefer them to the white pea, for sea use. Flax is grown in spots through this country, but you seldom see above half an acre in a place, and they manage it in a very bad manner, but generally save the seed.

This being far to the north, frost and snow lie long on the ground, which puts the spring crop backward. India-corn that is raised to the southward of Philadelphia will scarce ripen here or come to perfection. This country corn is a particular hardy sort, which ripens earlier by a fortnight or three weeks, and it outfells that from the south, ten-pence or a shilling a bushel. I gave 4s. a bushel for Virginia, and five shillings for what was grown in the neighbourhood of Boston: which was raised from seed in England. From New-York Island, after you leave King's-

Bridge, till you come to Boston, a space of about two hundred and fixty miles, is a very disagreeable uncouth country, either to travel through, or live in, being so very hilly, uneven, rocky and stony, insomuch, that you seldom see a field or piece of land above two or three acres, lying together, that is possible either to till or mow, except two or three miles about New-Haven, Hertford, and Fairfield. In short, the land in general is only fit for rearing stock. Their crops are small and light, except India corn, being what all this country chiefly depended on for tillage, or to live on, and the sea-port towns for trade.

Boston is a large town, and before the West India Islands were shut against American bottoms, carried on a great raff trade thither, and to England and Ireland: their method was to build ships, and load them with lumber; which ships and car-
goes

goes were generally sold in some port belonging to the king of England; and the produce sent back from England, were chiefly hardware, broad-cloths, stamped linens, &c. from Ireland, linens; and from the West India islands, rum and sugar; but at present the case is much altered, as the ship-building trade is quite knocked up; insomuch, that ships on the stocks, perhaps half finished, remain unregarded and unfinished, till they look black with age, or in other words, are rotten. And this is the case with all the sea-port towns from Boston northward, (where they depend on the lumber and shipbuilding trade,) for the space of two hundred miles or more.

And in order to be revenged on the English, they are hurting themselves more, by shutting up their ports against English bottoms. While I was in this country, many ships looked into Portsmouth, Newbury Port,

Salem, &c. &c. with English and Irish goods, but none would be suffered to land ; and as English bottoms are not allowed to take any provisions to Nova Scotia, nor American bottoms to go there, the poor inhabitants are greatly distressed for want of subsistence, their own soil being so barren, as not to produce half sufficient for their consumption.

I was in all the sea-ports for the space of a thousand miles, to try what I could lay out a little money in to take to England or Ireland ; and could find nothing to answer worth while, except bark for tanning, oak plank, and sassafras root ; as to the latter, I knew a ship load would overstock the market, therefore deemed that of little consequence ; and as to bark for tanning, I, considered, that if a trade was opened for it between America and these kingdoms, it might be an advantage for both ; and having had an opportunity of being introduced

duced to most of the principal merchants, I encouraged, or rather advised, to send oak bark for tanning, and where they could not get pot-ash or flaxseed sufficient for ballast of a ship, to put in the bottom as much oak plank as would ballast her, and then fill her up with bark.

It happened to be too late in the season for getting bark, before they received this advice, so that only two parcels of bark, besides some that I brought, came, and none of this was properly prepared, which should be rasped and ground, or cut in small pieces like the English bark; therefore it did not come to so good a market as I expected, as it only sold from 4l. 12s. 6d. to 5l a ton; whereas the English bark gave at the same time 6l. 15s. a ton; though I am pretty sure that the bark is as good when properly prepared, as they never peel any in America but the best, which is from the trunk of the tree;

D 5:

whereas

whereas the English peel from every small bough, which is far from having the strength as that on the trunk.

Again, the difference in price was in part owing to the Irish tanners being strangers to the quality of American bark. Under these predicaments, the difference in price between the English and American bark, is not to be wondered at.

I have advised many of my friends in America, of the bounty that the Honourable Dublin Society propose giving, and also how to prepare the bark; so that I flatter myself much will be for the future imported.

As I visited every sea-port, I have had an opportunity to know which is the cheapest and best to procure bark and plank from.

At Boston two and an half inch plank sold at 10l. a thousand feet; at Portsmouth 9l. at Old York 10l. at Salem 11l. at New Haven 9l. and at Haveril, sixteen miles up the river
from

from Newbury Port, at 7l. a thousand feet, superficial measure; which was the price I gave for mine, ready money, laid down at Newbury Port; but before the stagnation of trade, the same plank sold for 12l. a thousand.

I gave about 22s. a ton for my oak bark, laid down at the water side; it may be got for the same money at most of these places I have named; and perhaps if rasped, it might be procured at about 25s. a ton.

The tanners in America make use of hemlock bark for tanning sole leather within these late years; as they find it to answer much better than oak; for they tell you, that it is of a hotter nature, makes the leather harder, drier, and not soak or soften the leather, so as to take water half so much as when tanned with oak bark, and tans full as quick. The shoemakers also like it the best, particularly for making ladies silk or stuff shoes,

shoes, as it does not dirty or soil, but dresses neat and clean.

I took a great deal of pains to come at the truth of knowing which was best; and am thoroughly convinced, that hemlock is much better than oak for sole leather.

I met with one sensible intelligent tanner, who served his time to the business, and had followed the trade forty years; in the first part of his time, he used oak bark, as hemlock had not then been tried; and he lived in a place where oak was plenty, and the hemlock tree scarce; oak bark sold for three dollars a cord, and hemlock for six, yet he has used hemlock for sole leather these thirty years past; but they never use it for upper leather, as they say it makes it too harsh and dry.

The leather tanned with hemlock, is a sandy red colour. The hemlock tree grows large with a strait trunk, sometimes to the diameter of three or
four

four feet, but mostly about two feet; it is something like the poplar tree, and is generally cut into boards, but is a soft bad wood, and not lasting.

If some of this bark was imported, and made trial of, I am of opinion it would answer well; for if it was not better than oak, the tanners in America would not use it, for it is now become almost general.

The tanners would do well to encourage it, at least for a trial; for I assure them, that what I have said of it is really fact; and if it be found better than oak, why not used? in some sea-ports it is cheaper than oak, and in others dearer, according to which of the woods are most plentiful. At Portsmouth, Old York, Newbury Port, and Boston, they bear about the same price, whether the barks be sold for fire or tanning.

I have read some historians, who have described the wonders of this country, that foxes, hares, and several
other

other animals, turn white in winter, owing to the extreme cold, and the snow lying long on the ground; but such reports are fabulous; for there is no difference between the animals of this country, and the other parts of North America, England, or Ireland, of the same species.

I have also heard and read, that the bite of a rattle-snake, (reptiles which are very plenty in the interior parts of this country) cannot be cured; and that it is death for any one to be within the hearing of the rattle when it makes a noise. But these reports are also fabulous; for I have known several men that have been bit in the legs, and cured by a quick application of oil and plantain leaf. Indeed if the teeth happen to touch a vein or artery, it is very dangerous.

Last summer as a gentleman was shooting in the woods, he was bit by a rattle-snake in the leg; he immediately shot at it, and blew its
head

head off, but the teeth had touched one of the veins, and he died within fifteen minutes in great agony. However this is a case that seldom happens, for I have heard of ten being cured, for one that died.

In my ride along a wood, I saw three or four children belonging to one Mr. Hide, postmaster, between Boston and Hertford, drawing a rattle-snake, with a piece of bark about its neck; when they got it home, they gave it a stroke on the head, and it immediately died, for a little thing kills them. I must own the animal to me was rather terrifying; but use makes those people think nothing of them.

The inland country from Boston to Albany, is very rough, hilly, barren, and but thinly inhabited; as also from Albany to New York. The town of Albany is large, and drives on a great lumber trade down to the sea with small craft. The
country

country of Vermont, which last sessions of assembly was made into a province, is a very barren, mountainous, rough country, and thinly inhabited. Their tillage-crops are chiefly India corn and oats, not much wheat, and less barley is sown. Indeed it is a very disagreeable country either to travel through or live in. It is here the famous general Eathen Allen lived, that was a prisoner so long in England the last war, and who headed the Vermont party, called the Green Mountain Boys. This gentleman's history is well known to most people, being an odd character. I spent a month with him in one house at New York; I found him to be a plain rough man, as is generally represented, but good-natured, and one of as strong natural parts as most I have met with: he told many a laughable tale that happened him while a prisoner in England; when gentlemen went to see

see him, he would sometimes feign a sudden madness, and alter his humours so often, that people did not know what to make of him.

He wrote a book, which he called his bible; I saw it, but had not time to read it; but two or three of my acquaintances, gentlemen of Congress, read it, and said it was a sensible well-wrote thing; but it contradicts the scripture and all religion, and rests entirely on the real nature of things; he was brought up to the Church of England: he believed strongly in a Creator, but denied that there was any need of a Saviour under so great and powerful a God, who made and still keeps the world in order; he said that God was too great and good a finisher of his works, to leave any thing for man to mend: alluding to the Jewish priests circumcision, and cutting off the fore-skin; he calls all such-like stuff, priest-craft.

Indeed I had many arguments with
him

him about the scripture, &c. but notwithstanding all his oddities, he was as good a humane man, as any in the country where he lived.

I shall now take my leave of the north, and proceed to Philadelphia, and from thence to Virginia.



CHAP. IV.

*The Author's tour from Philadelphia
to Virginia.*

PHILADELPHIA is the best market in America; from about Midsummer to January, it is exceedingly well stocked with all sorts of provisions, garden-stuff and fruits. Watermelons come in by waggon loads.

The worst meat they have is veal, of which I seldom saw any, either fat or white; they seldom bleed their calves; every sort of provision is much dearer than in Ireland, or even England. House-rent is very high indeed, and also taxes; few newspapers, but advertisements give notice of estates to be sold, to pay taxes; however,

however, house-rent has lately got a fall. At the close of the war, people flocked in from all nations, thinking it the finest country in the world, and that living and money would be got without trouble; however, they found it all a delusion; those that had a little cash soon spent it, as they could not board decently for less than 35s. a week; and those who took goods over, thinking to make money of them, were worse off, as they could not sell them for half the first cost. They drive on in Philadelphia, an immense trade by auction; I have seen hard-ware sold for one-third less than what it cost in Sheffield or Birmingham; I have also seen superfine broad-cloth sold for 7s. a yard, and Irish linen for less than half its first cost.

However, all this tends towards peopling America, for the passage to England is very high; not less than from thirty to thirty-five guineas; therefore, when the passengers have
 littl.

little money, the goods brought is spent, and these petty merchants cannot get back, consequently are obliged to apply themselves to some business or other, they married, settled and are inured to the place; this is the case with many to my knowledge, who have wished to get back, but could not for want of cash.

The country from Philadelphia, southward, is much more unhealthy than to the northward of that city, being very subject to agues and fevers, which carry many off. In the fall of the year, people look like walking ghosts, if I may use the common expression to convey my meaning, but indeed I never saw any ghosts. The land from Philadelphia to Wilmington, about 27 miles, is a strong loamy clay, and would bring good wheat, if properly managed; their best crops are wheat and India corn. Near Wilmington are the most and best flour-mills in America; they are supplied

plied with wheat, chiefly from the eastern shore, being the best corn country in America, and of a large extent; the land is chiefly level, and of a loamy sand, consequently easy tilled. In this country they grow some turnips and clover, which prepares their land for a wheat crop.

There is a great deal of white-oak timber in this country, but it was chiefly killed by a hard frost in 1781, which succeeded a wet season, and where the ground was level, it stagnated the water about the roots of the trees, till it wounded them, inso-much, that one cannot see a tree in a hundred, that the top is not dying, and the trunk going hollow, so that oak must in a few years be a scarce article in this country; but what is very extraordinary, the pines were not affected by the same disaster, though intermixed with the oak; but I suppose they were preserved by the turpentine being proof against water.

Baltimore is a large populous town, the capital of Maryland, and improves the most in buildings of any town in America; it is computed that 1500 houses were built in the year 1783, and the two following years there were not less than 500 in hands building, when I was there in September, 1785, and mostly good brick houses.

From Baltimore to Anapolis, is 30 miles; all wood land, till you come within three or four miles of Anapolis. The land is very light and sandy. Anapolis is not very populous, though it stands on a good deal of ground. The inhabitants are as genteel a set of people as most in America.

The chief crops here, are India corn and tobacco, for which they are famous, and continue thus, to the extent of the country, and indeed mostly all over Virginia. It is true they
grow

grow every sort of grain in spots; but India corn and tobacco are the support of the country, till you come to the southward of Charles Town in South Carolina, where they grow much rice and indigo.

The planters in Virginia are reputed the richest set of people in America; but then they generally estimate their richness by the number of blacks they keep: however this is not a true way, for it is well known that many gentlemen keep so many, that they can scarce raise produce to maintain them, and I am very clear, that this is the worst evil America labours under.

The state of Pennsylvania is mostly governed by Quakers; the most shrewd, regular set of people in the country: they saw into the evil of keeping such a set of idle slaves, which were of little use, but to stock them with a swarm of helpless children, and big-bellied women,

men, which in time would eat them out of house and home; consequently in order to get quit of them, they preached up a doctrine, making it a matter of conscience not to keep a slave; but in fact it was a matter of frugal state policy, to get quit of them. This I am told was really the case by some of their own principal brethren: and indeed several gentlemen, both in Maryland, Virginia, and the state of New York, have told me that they would be very glad to give all their slaves liberty to go away, if they could get quit of them so, but they are obliged to maintain them and pay a tax of twenty shillings a head, being according to their law.

When I was last at New York, the assembly was framing an act to give them their liberty; the citizens being petitioned by a large body of people to pass a law to set them free.

One Edward Plowden, Esq. member of the assembly for Maryland, farms his own estate, being about fifteen hundred acres, as good land as most in the country; he keeps about thirty negroes, men, women, and children; and though he always lives in the country on his own estate, on as little expense as possible, yet he told me he had enough to do to make all ends meet; that the negroes eat up his produce, though he generally makes about thirty hog-heads of tobacco yearly, besides raising great quantities of India corn and other crops; but these were all destroyed in his own family; he had never any thing to sell but tobacco. As there is something singular in the case of this family, I beg to dwell a little on the subject.

This gentleman is one of the offspring of Sir Edward Plowden, Earl of Albion, Lord Chief Governor, Prince Palatine, and Proprietor of

New

New Albion, (now corruptly called East and West Jerseys,) which is 120 miles square.

This province was discovered and settled with five hundred men, by the said Sir Edward Plowden, for which, King Charles I. in the tenth year of his reign, granted him a charter, which is now enrolled in the city of Dublin, where Sir Edward Plowden chose to have it registered, being a Peer of Ireland: however, it was very unlucky for the family, as this immense estate is likely to be lost; the Earl of Albion gave this province of New Albion to his second son. Edward Plowden accordingly, with his lady and two children, went over as governor, to enjoy his property; but they had not been long there, before the Indians came down on them, and killed the governor, (Lord Albion,) his lady and family, except the two sons, and they being so young, they

retained nothing but the name ; the copy of the charter that the governor took over, with other records, was burned by the Indians ; consequently the province lay vacant without a governor or owner, for many years, as the next heirs to the estate could not find where the original charter was enrolled, not suspecting it to be in Ireland.

Thus it lay till King Charles II. came to the crown, and then, tyrant-like, secretly, without consent of parliament, made another grant to his brother the Duke of York ; from which grant, most of the inhabitants hold the land to this day, though they all know that their titles cannot be good while the first charter is subsisting : it is a proverb in that country, that the lawyers at New York and Philadelphia have fed upon the bad titles of the Jerseys, as few people of eminence but knew that there was another charter subsisting

sisting somewhere, as many local grants from it are registered both in Burlington and Philadelphia; as are also pamphlets wrote in early days, setting forth every particular of this province, which are preserved in the libraries of Burlington and Philadelphia. It is likewise fully set forth in Smith's History of New Jersey.

In 1772, an accident discovered to us, that the real charter was registered in Dublin. A just copy in Latin was procured under the hand of Mr. Perry, which was translated into English, printed, and distributed among the inhabitants of New Albion, which has opened their eyes so much, that no one doubts the justness of the claim: However, as it is held under another grant, though false, it will be a doubtful case to recover, as it must be tried in the same province, where both judge and jurymen would be self-interested; indeed, a suit might be commenced

against the crown of England to recover damages, as it is supposed to be as much answerable for the misconduct of its predecessors, as a private subject of Great Britain would be, to recover damages in such a case; and every one knows, that if an estate be sold twice over, the second title cannot be good, consequently must fall to the ground, and be null and void to all intents and purposes.

I having a right to one-third part of this large province, induced me to undertake such a long voyage at so late a period of life, hoping to recover it, and having room, I thought it not amiss to convey this extraordinary proceeding of Charles II. down to posterity, in order to bear record how the true heirs, who not only spent their fortune, but blood also, to christianise this country, were robbed of it, as no king has

has a right to break a charter, without consent of parliament.

In my road from Annapolis to Alexandria, I travelled with a very intelligent gentleman, originally from Liverpool. He filled one of the first offices in the state of Maryland. After some conversation passing about the poorness of the country, the scarcity of cash, &c. he told me that it was his opinion, that there was more bond and judgment-debts due to the English merchants from the province of Maryland, than all the personal estate thereof was worth; and he said he had some right to judge, as most of them went through his hands.

From Annapolis to Alexandria, the country is but thinly inhabited, being woody, and the land light and sandy. Their chief crops are India corn and tobacco. The average price of India corn was about three shillings a bushel, and wheat a dol-

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lar, or fix shillings currency at Alexandria.

From Alexandria another way, down to St. Ann's and St. Mary's countries, the land is a little better, being more of a sandy loam. The country is only thinly inhabited. You pass through Malbro', Piscataway, and Port Tobago, in St. Mary's countries.

About four miles from Marlbro' down to the river which divides Maryland from Virginia, the land is the best in Maryland. I went to make a demand of about 1500 acres, belonging to the Earl of Albion, which was valued at about 12l. 10s. per acre currency, which is a great price for land in so thin a settled country; but the evil here is like that in other places——every one grasps at more than he can manage, as it is common for a person to hold two or three thousand acres, though perhaps he does not occupy as many hundreds;

hundreds; so that, in fact, men of such large quantities of land are almost starving in the midst of it, for they can scarce get a living. They tell you that money is very scarce; which is in one word saying, that the country is very poor, because the produce is very scarce; for he that has any thing to sell, may command a good price; consequently money is more plentiful than produce. In short, the country farmers seem to have the least desire to lay up treasure of any people I ever met with; for if they can raise as much of every thing this year as will serve to bring in the next year's crop, it is all they aim at. One thing indeed may discourage them, which is, markets are thin, and at a great distance, and there are scarce any fairs in America. There are many wag-gons that go from twenty to sixty miles to the market of Philadelphia, New York, and Baltimore.

I crossed the river from Maryland into Virginia, near to the renowned General Washington's, where I had the honour to spend some time, and was kindly entertained with that worthy family. As to the General, if we may judge by the countenance, he is what the world says of him, a shrewd, good-natured, plain, humane man, about fifty-five years of age, and seems to wear well, being healthful and active, straight, well made, and about six feet high.

He keeps a good table, which is always open to **those** of a genteel appearance. He does not use many Frenchified *congees*, or flattering useless words without meaning, which favours more of deceit than an honest heart; but on the contrary, his words seem to point at truth and reason, and to spring from the fountain of a heart, which, being good of itself, cannot be suspicious of others, till facts unriddle designs, which

evidently appeared to me by a long tale that he told me about Arnold's manœuvres, far-fetched schemes, and deep-laid designs, to give him and his army up above a month before the affair happened; and though he said he wondered at many things that he observed in Arnold's conduct, yet he had not the least suspicion of any treachery going on, till the thing happened, and then he could trace back and see through his intentions from the beginning; which, from the General's behaviour to him, I am well apprized, seems to be the highest sin of ingratitude that a man could be guilty of.

The General's house is rather warm, snug, convenient, and useful, than ornamental. The size is what ought to suit a man of about two or three thousand a year in England. The out-offices are good, and seem to be not long built; and

he was making more offices at each wing to the front of the house, which added more to ornament than real use.

The situation is high, and commands a beautiful prospect of the river which parts Virginia and Maryland, but in other respects the situation seems to be out of the world, being chiefly surrounded by woods, and far from any great road or thoroughfare, and nine miles from Alexandria in Virginia.

The General's lady is a hearty, comely, discreet, affable woman, some few years older than himself; she was a widow when he married her. He has no children by her.

The General's house is open to poor travellers as well as rich; he gives diet and lodging to all that come that way, which indeed cannot be many, without they go out of their way on purpose.

Many

Many roads being cut in the woods, and some not fit for my carriage, I was astray for some time, and as night was drawing on, I began to be a little alarmed, though within about a mile of the General's house; but by good luck I met a woman with a child on her back. She told me that she came two or three miles out of her way, because she knew she could have lodgings at the General's, for he gave orders to his servants to entertain all that came; that she had lain there two or three times before, though she lived above two hundred miles distance. In short, the General, in one sense of the word, may be thought to be a happy man, because he has every one's good word. I have travelled and seen a great deal of the world, have conversed with all degrees of people, and have remarked that there are only two persons in the world which have every one's
good

good word, and those are—the Queen of England and General Washington, which I never heard friend or foe speak slightly of.

The ground about the General's demesne is only indifferent, though he has a taste for improvement, and seems fond of agriculture. However breeding running horses he excels most in, of which he disposes of many at high prices.

The nine miles from the General's house to Alexandria is chiefly thro' woods, till within a mile or two of the town. Alexandria stands on the banks of a large navigable river, which carries on a smart trade to the West Indies and Europe. The town is not large, but houses are building at a great rate. The chief produce exported from this town is India corn, tobacco, and wheat, the latter of which is some of the best in America. Indeed the land down from

2

this

this to Virginia is strong and better for wheat than most other parts.

After all my travels through America, I saw nothing worth attention, except raising tobacco and India corn.

Travelling in America is exceedingly expensive, the inns being extravagantly high, particularly to the southward of Boston and Philadelphia. The common charge is 2s. 6d. tea, whether morning or evening; 3s. for dinner; 2s. horse's hay, without litter, (for they seldom use any, as the horses generally lie on the boards); 3d. a quart for oats, which are not better than English tailings, being nearly as light as chaff; 1s. a night for your bed, and 6s. or 7s. a bottle for claret or port. The cheapest liquor is spirits; but it is hard to meet with them good, as they make apple and peach spirits, of which they distil much.

C H A P. V.

My Lord,

I Now have to communicate my ideas with the rapidity equal to their pressure. I can now furnish you with *materials for thinking* as long as you live. To explore the method by which I acquired this invaluable treasure, your Lordship must excuse me for introducing on the tapis, once more, that respectable personage myself: otherwise it would be difficult to render my future letters intelligible.

Know then, that walking on the banks of the Nile, about thirty English,

lish miles from Cairo, one evening, I was really absorbed in contemplation. One sequacious Janizary attended me, an indispensable adjunct to a stranger, who feels no particular inclination to have his brains knocked out in these truly inhospitable regions. The beauty of the climate, its amazing fertility, the serenity of the air, the brilliancy of the heavens, views that charm the roving eye beyond description, gentle breathing perfumes that delight and even fascinate the senses; all conspired to raise a full tide of bliss in a heart overflowing with gratitude.

Just as I was turning my thoughts on the amazing vicissitude of the fate of its inhabitants; that unnatural retrogradation from the most knowing to the most ignorant and brutish of all people; wrapped in meditation on the fleeting ideas, *totus in illis*, just sliding into a reverie, a sudden shriek

shriek of distress roused me from the rosy couch of thought, and impelled to immediate action; observing at a small distance one man attacked by five, I flew like lightening to his rescue, my faithful Janizary, whether disgusted at my temerity, or taking it for granted that I should be cut to pieces before his arrival, advanced more slowly to my assistance than I had reason to expect. Before his arrival (as I had great advantage of the Egyptians by my knowledge of the use of the small sword) I had laid three of them dead at my feet, with no other present than a cut from a sabre on the left side of my head. Mustapha made sure of another by such a blow as manifested he was in good earnest, for indeed it left him a most dreadful spectacle.

The other fled with precipitation, and Mustapha very wisely ran after him. The last was the gentleman

to

to whom I was indebted for a solution of continuity in the skin of my head.

You are safe, Sir, said I, in broken Arabic, turning towards him, (for my back had been close as I could place it to his breast during the engagement) and I hope you have received no injury. None, Sir, he replied, but that very sensible one, the wound in your head. A little turpentine beat up with the yolk of an egg will soon set that to rights, said I, as I learned from one of you Turks. I am not a Turk, said he. A Christian then to be sure! He smiled. You are a Frenchman, I presume, addressing me in French. Deny me not the honour of attending me to my house; it is not two furlongs distant. I complied directly.

Observing him intently, I think I never saw so truly venerable and so expressive a countenance. With the pearl of gratitude glistening in his
eye,

eye, the smile of complacency on his lips, and a heart overflowing with the milk of humanity, he thus addressed me :

You have, Sir, at the immediate risk of your own, preserved a life of very little importance, for which action, however meritorious, very scanty thanks are due to you. But your disinterested conduct, to which I was an admiring eye-witness, has inspired me with enthusiastic rapture.

All I have is yours, and though property is by no means inconsiderable, were it infinitely more, I should esteem it an inconsiderable trifle, as a reward of such intrinsic merit. *Pshaw*, said I, I have done nothing more than I ought to do.

By your *pshaw*, Sir, replied he in English, I fancy you are an Englishman. I am not ashamed of my country. I am an Englishman. Nor,
Sir,

Sir, will your country ever have any reason to be ashamed of you.

Now, my Lord, as you already well know what a clever fellow I am, I shall say nothing more of what passed between us till my arrival at the house of this ——— Jew ! Yes, my Lord, do not start, nor have recourse to your snuff-box. I have far greater wonders in store for you. At the house of this Jew I now am, and in all probability shall there remain as long as I live.

To draw the character of this great and good man, is far beyond my abilities.

A few faint evanescent sketches are all you must expect in the next.



C H A P. VI.

A Letter to Lord M.

My Lord,

THE access I have obtained to the invaluable treasury of science before alluded to, is entirely owing to an advantage which no other traveller has hitherto availed himself of, if it were in his power. I mean that of being able to claim the honour of proving myself a free and accepted Mason. As your Lordship is a brother, I need scarce hint the request, that my future communications may be destroyed, or at least carefully preserved from falling into any other hands.

Phtharras,

Phtharras, shortly after our acquaintance, discovered my masonic abilities, at which he expressed the most unbounded transports.

Now, says he, we shall be able to hold a Master's Lodge; a privilege my friend and I have so ardently, though in vain, sighed for these many years. My brother Cnephen will rejoice with me. Though a man of singular modesty, he is, I believe, one of the best and greatest philosophers on the face of the globe.

With the strongest natural abilities, he has spared no pains or experience to acquire all the learning of the ancient Egyptians, from whom all the arts and sciences took their beginning. He has discovered many which have been long lost, and are still deemed irrecoverable by the rest of mankind. He shall speak for himself.

We

We spend every evening alternately at each others house. He was a priest of Osiris, but it is more than forty years since he has declined all priestly exercise. He is tenaciously attached to study, retirement, and privacy. With a competent patrimony, he resides at his elegant villa, about three furlongs from mine. He visits no person but me; yet he is revered by all the neighbourhood. This is not my case, though I have taken all possible, and perhaps too much pains, to ingratiate myself into their favour.

Cnephen entering, expressed as much joy as the Jew, at meeting with a brother Mason, though his joy was more temperate. As every Mason, said he, must be a useful member of society, what is your profession? I told him, a Physician, at which he seemed much pleased.

Now,

Now, my Lord, your friend bids you farewell, as his future letters will contain nothing more than the substance of what passed in conversation with the two most extraordinary men in the known world. At our first assembling as a Lodge, Cnephen was requested to give a lecture on the origin, nature, and progress of masonry, with the most important anecdotes relative to the society. With this he readily complied, and nearly, to the best of my recollection, in the following manner.

C H A P. VII.

Lecture on Masonry: Shewing how they were persecuted by CAMBYSIS, the Persian Monarch, when he conquered Egypt.

THE Society of Masons was first formed in Egypt, the mother and nurse of arts and sciences, where they all originated.

This seems no more than natural, for the probability is very great that Egypt was the first land that emerged from the ocean, and is consequently the oldest country in the world. Moses, who was by no means friendly to the Egyptians, yet ingenuously acknowledges, that they were the wisest people on the earth.

From

From the earliest ages, the ascent to which it is impossible to reach, as men discovered any art, or improved any science, (in a state of society) they felt the necessity of communicating them for their own sakes, that they might be supported and assisted. To promote their lucrative views, it was also necessary that such communications should be confined to as few in number as possible.

It was unavoidably requisite, that every member of the society should be laid under the most solemn obligation to preserve the various deposits intrusted to him from all those who were not entitled to similar emoluments.

As architecture was of the highest consequence to mankind, with respect to utility, convenience, and magnificence, the Masons were the only persons to be applied to on this

account. No other persons were capable of planning or erecting edifices adapted to usefulness or splendor.

It is remarkable, that these philosophers, in every age and every nation, distinguished themselves by the appellation which in all ages signifies a *Mason*. It is true that every fellow-craft, before he obtained the dignity of a Master-Mason, must have made great proficiency in grammar, logic, rhetoric, arithmetic, geometry, music, and astronomy.

The masons had long confined all the sciences within the limits of their own fraternity, till they admitted amongst them those travelling Greek philosophers, who visited Egypt in search of knowledge. They indeed were not very scrupulous in pursuing the means of obtaining science by any sacrifice, nor less nice or conscientious in divulging those secrets which
were

were under the strongest obligation imparted to them.

Euclid first made public all he had learned of geometry: the higher part of the mathematics he had not acquired. The application of this science to the measurement of land, building, and various other arts, was so obvious, that many ingenious Greeks availed themselves of it, to the no small detriment of the Masons.

This, as it was the first, was the severest blow our society ever felt.

Some of them to this day assert, and seriously too, that the extraordinary death of this apostate, was a judgment on him for the breach of his obligation: an eagle, mistaking his bald head for a stone, having dropped a tortoise on it to crush the shell.

Pythagoras resided more years in Egypt than any other Grecian philosopher.

lofopher. On his return he enjoined a three years inviolable filence on all his pupils. He revealed to his countrymen feveral of the fecrets of Maſon's, viz. the ſeven different tints of the calorific principle; the ſeven tones in muſic, and the true ſyſtem of aſtronomy, which placed the ſun in the centre; the eight revolving planets with their attendants; the advent of comets, from one ſyſtem to another, of which each ſtar is a central ſun.

Not being furniſhed with inſtruments capable of diſcovering the two moſt diſtant planets beyond the orbit of Saturn, his aſtronomy was turned into ridicule, by a people, whoſe natural frivolity gave them a diſguſt to ſtrong thinking, and whoſe vanity precluded cloſe and ſevere examination of imported erudition. His ſchool fell into diſrepute, and he himſelf into neglect, though one of the
beſt

best informed, and perhaps the wisest of all their philosophers.

Aristotle studied grammar, logic, rhetoric, natural philosophy, metaphysics, and some other sciences among the Egyptian Masons. He conveyed a fund of knowledge to mankind which he had no right to communicate. Much indeed of what he learned he has misplaced and disfigured in his writings. He has misrepresented some of their finest sentiments, not so much for want of judgment, as taste ; partly perhaps to amuse his readers, and partly from vanity.

Of all the Grecian philosophers who visited Egypt, and had the honour of being admitted among the Masons, (which by the way they very carefully concealed) the most disingenuous was Plato. The sciences of theology, ethics, and metaphysics, were his peculiar favourites.

Whether from some regard to the sacredness of his obligation, or whether it was to adapt his doctrines to the taste of a volatile people, he has so hashed and frittered those things which he learned, so disguised, mangled, and involved them, that it would almost puzzle a Mason to separate the grain from the chaff, in the confused mass of his various treatises. A few Masonic jewels sparkle among them.

The Masons did not suffer only from treacherous brethren; they felt the cruellest strokes from the iron hand of power, which ought to have been exerted for their protection and security. Cambyfes, the Persian Monarch, made a complete conquest of Egypt.

He sternly demanded an account of *their* masonic doctrines; but on refusal, without his submission to the usual ceremonies of obligation,

obligation, this haughty prince, with his wonted temerity, resolved on the total extermination of the Masons.

Fierce and implacable, he destroyed all those that were assembled, burned their lodges, and sacrificed every individual of them that could be met with. A considerable number of our brethren had sufficient courage and conduct (what might not such men perform!) to emigrate to an oasis, about three hundred leagues distant from hence.

An oasis, of which there are several in Africa, is a sort of island in the midst of burning sands.

This is about fourscore leagues, or two hundred and forty miles in length, and sixty in breadth; abounding with every necessary and convenience of life; the rivers lose themselves in the sands, while every vegetable and animal is to be met

with that can be found on the rest of the globe.

It was inhabited by a few innocent, simple people, who received the Masons with open arms. The arts and sciences are there still cultivated to the highest perfection. *There*, and there only, remains all the knowledge and learning of the ancient world of Masons.

Cambyfes sent an army of seventy thousand men to pursue and destroy them. This army were all buried in a whirlwind of sand.

He sent a second more numerous, which shared the same fate.

It is said, that some Masons, disguised, were employed as guides, who knew when and where those violent gusts arise, and voluntarily sacrificed themselves for the preservation of their brethren.

Cambyfes raised a third army for the same purpose, determined to lead
it

it himself: his death defeated the project.

These facts are all well known and attested by Asiatic historians. From that day to this, no one has ever visited this oasis, except Alexander the Macedonian, and a few of his followers.

Alexander lost the greatest part of his people, and suffered incredible hardships himself, before he reached this oasis. What was an Alexander not equal to? He was highly pleased with his entertainment *there*, and they taught their royal visitor to return in safety. Though it is next to impossible to arrive there, it is seldom more than thirty or forty years that a few do not venture to visit Egypt, yet no one attempts (though he longs in vain) to return.

Of the scattered remains of the Masons, some emigrated to the East, and settled in China. Some wan-

dered into Europe, particularly the northern parts, who assumed the name of Druids. These still retained their unalterable attachment to masonry and secrecy, and never committed any of their knowledge to writing. They have indeed left many astonishing instances of it behind them in the erection of their Stone calendar*. The æra of *their* fabrication may be easily ascertained by calculating the precision of the equinoxes; their skill in perspective is displayed in them.

These are as falsely as foolishly termed by Europeans, druidical temples. You well know, my brethren, that nothing was more repugnant to their religious principles than to worship the Deity in any cheiropoietic image.

The present European lodges of Masons, I am informed by our brother

* Stonehenge, Staunton Drew, &c.

ther Phtharras, are dwindled into mere convivial assemblies. So far from eagerly pursuing science, and by their united abilities, pushing their researches to perfection, they indolently content themselves with the possession of the shell, without the least regard to the kernel.

Sic transit gloria mundi.

I am,

My Lord,

Yours sincerely,

C. V.

CHAP. VII.*

The Life of PHTHARRAS.

My Lord,

THIS great and good man is the only son of an eminent Jew merchant who resided at Grand Cairo, and traded to most parts of the habitable globe. He acquired an immense fortune, which, for obvious reasons, he suffered no one to be privy to, but his son. Feeling and lamenting the deficiency of his own education, he determined to give his son as liberal a one as he was capable of obtaining. He was strongly attached to learned men, and received the highest pleasure

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ture from liberal disquisitions and scientific researches. He felt the most exquisite pain from his irreparable want of previous knowledge.

Of the necessity of this, he was truly sensible, and that he was frequently led into erroneous conclusions for want of that education which was irremediable. He therefore placed his son under the tuition of a learned Jewish Rabbi, who taught him the dead, and some living languages, as paths to the temple of science. He took infinite pains himself to imbrue his young mind with the deepest tincture of the dignity, importance, and divine origin of the Jewish religion.

Thus prepared and equipped, young Phtharras (for that is my friend's name) at the age of fourteen, was sent to Padua with the Rabbi for his Mentor and governor. He was charged to conceal his religion and name. Here he studied
four

four years, keeping in practice all the severities of his religion in private with his coadjutor.

From thence he proceeded to Leyden, where he remained for two years. Young as he was, his thirst after knowledge was insatiable. He then repaired to Paris, where he spent another year. From thence he went to Oxford, was matriculated at Lincoln college, but passed the chief of his time in the Bodleian library.

He is, in the strictest sense of the word, a *belluo librorum*. Before the year was expired after his settlement here, his Jewish tutor died. Soon after this he went to London, where he continued for three years. He was then called back to Egypt by his father, who felt his own declension, and died about eighteen months after his son's return. Soon after his father's decease, he (partly from the necessity of business, to finish the
mer-

mercantile transactions of his father, though principally for the investigation of knowledge, and to mark the manners of men) travelled through the East, Turkey in Asia, Hindostan, and China. He also visited Sumatra, Japan, and several islands in the Southern Seas. In this improving tour he spent fifteen years.

Then returning to his native city, he built this villa, with a view of dedicating the remainder of his life to contemplation and friendship. Here he has now resided for twenty-three years, never so well pleased as when in converse with a very old Egyptian philosopher, who lives in a beautiful villa, about half an English mile distant from his own.

His habitation is situated upon as fine a spot as any upon the surface of the globe. Without the appearance of pomp, which would be dangerous, or even of plenty, he is furnished within his own domain, with all the
neces-

necessaries as well as conveniences of life ; I might add, with all its desirables and elegancies. He has a royal library, with every philosophical, mechanical, and mathematical instrument ; such an apparatus as an European can form no idea of, of which more hereafter.

The natural abilities of this man are wonderful indeed. His genius piercing and exalted, not inferior to a Newton's. His taste is truly exquisite, particularly for classical learning, of which he is extremely fond. His critical acumen is nice and penetrating. He is alive to the slightest fault or blemish of an author.

He sees immediately, and is struck with the fine sense of those writers, which is indiscernible to the generality of learned men. Horace is his greatest favourite. There are very few English writers to whom he is a stranger.

But, for brilliancy of imagination,
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conciseness of expression, harmony of numbers, and correctness, he says, no one is comparable to Pope. In fact, he has more humanity, more likenesses of human nature, and finer feelings of the heart, than any man I ever met with.

An instance of disinterested benevolence will agitate his whole frame with inexpressible sensations. He feels a peculiar tenderness for the whole animal creation, and cannot suppress his uneasiness at the sight of a mouse under the talons of a grimalkin.—I am called away in a little hurry, and can therefore only add, there is no man feels fewer wants than your Lordship's sincere friend,

C. V.



C H A P. VIII.*

Lecture on the Architect of the Universe.

MY LORD,

FOR the future I shall not discriminate *that* which passed, or shall pass, between us, *in* or *out* of a lodge, only transmitting to your Lordship an account of what has occurred in our various conversations.

The last time we met, Phtharras was requested to deliver his sentiments on the grand Architect of the universe; on which he addressed us, to the best of my remembrance, in the subsequent terms.

My

My brother Cnephen, who is so greatly my superior in mathematical erudition, has justly observed, that by reasoning from axioms, which we are already certain of, by gradual and irrefragable process, we attain the knowledge of undeniable truths, which we neither did know, nor by any other means could possibly acquire the knowledge of.

This irrefragible concatenation of arguments is the glory of a philosopher, and will continue permanent and unalterable, until the destruction (if ever it happen) of the material system.

It seems to be one of the most unaccountable things in nature, that the reptile man, so totally unqualified for such investigations, should feel a strong impulse to acquire some knowledge of his Creator. This impulse is particularly vigorous in those who are accustomed to the habit of strong thinking, yet to such persons the vanity

nity of all these futile and impotent attempts are most apparent. What philosophy, from the lowest, meanest beginnings, has been able to achieve, I will now endeavour to display : to shew how far she has been able to mount with her usual certainty and precision.

The name of God I could never articulate, said he, without tremulous ecstasy. Indeed, brother Hakim, nothing ever shocked me so much as the unwarrantable and wanton freedoms your countrymen take with that awful name. Here he paused for some time. (In the mean while I beg leave to inform your Lordship, that Hakim signifies a physician or doctor, and also *the wise man*.) [Now take your hasty pinch.] He proceeded with an indescribable splendour of countenance. We see, says he, in the rolling worlds around us, such exertions of *power* as to carry
imme-

immediate conviction that such power is illimitable.

We behold, in the vegetable creation and their designed succession, displays of boundless *wisdom*. In the provision for all the various tribes of animals and their perpetual increase, intelligence and *goodness* are sufficiently prominent. It must be confessed, that perfect goodness is not so conspicuous as perfect power and perfect wisdom. The greatest part of animals are under the indispensable necessity of murdering and devouring one another. This seems inconsistent with perfect goodness. I shall endeavour to account for this in a more proper place.

Led by these early and indubitable principles, demonstrable to every thinking man, the philosopher draws the following just and inexpugnable conclusions, which those, who are not willing to endure the pain of severe thinking, may safely receive on trust,

trust, viz.—That an immaterial being exists, independent, without beginning or end. That there is no other immaterial being. That he is self-existent, entirely incomprehensible, and that it is absolutely impossible that we, who are formed of matter, can entertain the slightest idea, or the smallest conception of him. Our utmost knowledge of him is abstracted ignorance; it consists wholly in negatives. When we say he is possessed of perfect power, wisdom, and goodness; this amounts to no more than that he is not imperfect, not feeble, not fluctuating, not malevolent. Had it been necessary that man should have known any thing of his Creator, he would have been endowed with other faculties than those he possesses. Perhaps it may not be practicable to convey any knowledge of himself to a created being in the highest state of exaltation. So immense

menſe the chafm between entity and evaneſcence.

How truly ridiculous are all the efforts which have been made by the beſt and wiſeſt men of all nations to conceive of a Deity? In what manner have they expreſſed thoſe thoughts? By thinking him altogether ſuch a one as themſelves.

Man juſtly appreciates the invaluable ſenſe of ſeeing: God therefore muſt have an allſeeing eye, that enabled men to ſubjugate all the reſt of the animal creation: to God therefore is aſcribed a ſtrong hand and outſtretched arm to deal vengeance on his foes; that is, all thoſe who are ſo unfortunate as to think differently from the deſcribers in religion or faith.

The tongue of man is his glory: God *muſt* ſpeak in thunder to ſcare the human race. Man has feet to convey him from place to place; the footſteps of the Deity are in deep waters!

waters! Such puerile descriptions are too insignificant to claim the observation of a philosopher, if they did not carry sufficient conviction of the total ignorance and incapacity of man to think of God. Were our fellow animals to deliver their sentiments of him, being drawn from similar sources, they would be equally opposite. The sheep would pourtray him as meek and patient. The lion as boisterous, noisy, and ferocious. The bee as busy, active, and industrious. The crow as vigilant; and the ant as parsimonious. Would not any one of *their* pictures be a likeness as striking, and their observations equally applicable and just with those of the human race? The expression of your countryman, brother Hakim, (Newton) that space is the sensorium of the Deity, though most sublime, is yet equally as absurd as any one mentioned.

Mankind

Mankind have been just as happy (and as wise) in bestowing their own good qualities on the Supreme as attributes. There is an expression commonly used by writers on the attributes (as they are whimsically called) which always strikes me with horror, viz. the nature of God: it is the rankest blasphemy. The God of Nature is indeed proper, as he is the Author of Nature, and all her powers. We may examine the nature of a dog or monkey: to dare apply that word to the self-existent Being is unpardonable folly, arrogance, and impiety. The ignorance and insolence of men is no less conspicuous in their description of attributes to the Great Unknown.

Nothing is more amiable among men than virtue, nothing more estimable than morality. These are relative to human conduct.

But, are the most moral part of mankind the most happy? so far from

*G

it,

it, the finest moral qualities subject the possessor to the cruellest sufferings. Are the immoral immediately, and without impunity, punished?

The God of every man is different from his neighbour's: according to his temper and disposition, in prejudice of education, acquired in his youth, it is a God of his teacher's formation. Some men's notions represents him as a stern inexorable tyrant, a lord of hosts, who took pleasure in the sight of embattled armies, who taught their fingers to fight, and led them on in all the pomp of war to destroy and massacre each other. When they sacked a city, blessed is he, (says the holy prophet in the name of the Lord) who taketh their little ones and dasheth out their brains against the stones. Equally just was the picture of the lascivious Jupiter, or the jolly Bacchus.

Such also is the Christian God, who receives no satisfaction but from
the

the mortifications, voluntary sufferings, and miseries of his creatures.

They can only please him by displeasing themselves, by eating that which they do not like; or by total abstinence, which is best of all. Highly meritorious it is to abstain from all commerce with the other sex, lest they should wickedly indulge any sensual gratification.

There is no end of reciting or marking the follies and vanity of the human race. Yet man, though born like the wild ass's colt, would know as God.

There is no truth we can attain a more certain knowledge of, than the existence of an immaterial, perfect, and immutable being.

It is also as certain, that all the powers of man are inadequate to the conception of the least, or the slightest shadow of any knowledge respecting him.

We can only muse in silent ecstasy.

***134 FLOATING IDEAS**

All the religion of masons consists,
as ye well know, in one word——
Gratitude to the Great Unknown.

I am,

My Lord,

Your's sincerely,

C.V.

CHAP.

C H A P. VIII.

Cnephen's Lecture on the Creation of the Earth and Animals.

My Lord,

I SHALL now present your Lordship with a delicious morceau of the masonic philosophy of nature.

Our brethren, (meaning free-masons) says Cnephen, in their frequent meetings, communicated to each other all their respective acquirements of science, when confirmed by experiments, or proved by irrefragable arguments. As they possessed all the learning of the world, they proceeded on the firmest

foundations, ascending gradually from the lowest beginnings till they arrived at the discovery of the great Architect of the universe ; an immaterial self-existent Being, of whom nothing can be known.

This unbroken scale was the work of a great number of centuries, a contracted plan of which I am now going to lay before you, beginning inversely, where they terminated their inquiries. I am ready to produce my proofs, if called upon for any proposition that may seem objectionable.

The Being of all beings (says he) first created space in a manner wholly inconceivable to us. He then furnished it with the first element of all material beings, pure uncontaminated air. His next production was the phlogistic element ; these two combined, formed light. The third element, which seems to be as universally diffused through space as light,

light, is the vitriolic acid. These are the principles from which all other matter was fabricated. On these the Deity impressed a continual, incessant, and endless motion. This moving power, commonly called Nature, is communicated to every particle of matter, from whatever different combinations formed, and in no state can ever cease for a moment without annihilation. When pure air is condensed by the phlogistic principle, water is the result.

This globe therefore which we now inhabit, was originally nothing more than a mass of water. To follow the Deity in this creative process;

When this and the other globes of water were produced, a sufficiency of the phlogistic principle, (the matter both of light and heat) was confined to the central sun, to wheel round his axis: the watery globes rolled round theirs, impelled by cen-

tripetal motion, and prevented erring from their elliptical course by the projectile force of that all-powerful Being, which impressed motion on every constituent atom.

To confine ourselves to an examination of the planet in which we are most interested; the next procedure of creative power was to fill this world of waters with animal inhabitants, to provide destruction and succession in the profusest manner.

From the furious motion and prodigious power of stormy winds, the perpetual agitation and jostling of the waters and the centrifugal efforts of the globe, the bones, shells, and other excrementitious parts of fish were thrown to the surface: From these, originated all the infinitely various combinations of substances which now appear on the earth.

The calcareous matter was first held in solution by the ærial acid; this

this being more ponderous than air, descended from it, and mingling with water, suspended its earth. If it met with any other matter to which it had a stronger affiance, it deserted the mass. Hence rocks arose, earth, marble, stones, &c. From the mingled zoophytes madre-pores, fish, and putrefied vegetables in the sea, with the moving elements, arose all the combined substances in nature. That vegetable substances abound at the bottom of the sea, in shallow water where earth was already formed, is evident from those fish which are always found feeding at the bottom on visible grass, where there is no great depth of water, as turtles in the warm, and whales in the cold climates.

As there is so much solid substance that arises not quite to the surface, so there must be much thrown up entirely beyond it. The

phlogistic principle, roused by the energetic impulse of incessant motion, will burst in flames, and produce volcanos. Hence, arose islands, mountains, and masses of all descriptions. Earth now appears with the effects of all the various combinations formed by Nature's motive power. It is from hence, easy to account for the manner in which all minerals and metallic substances were formed: Even the diamond from its watery drop; though needless to you brothers, who are so well acquainted with chymistry.

The first land that appeared, we have all the reason in the world to think was Egypt, and the consequent continent of Africa. We know from indisputable documents, that Egypt was immensely populous for some thousands of years before Asia emerged from the ocean. 'Tis supposed that earth, being porous, is mixed with air. Says Cnephen, I
beg

beg the favour of brother Phtharras, as it pertains to his department, to convey to us an account of the commencement of Asia.

To this the candid Jew, Phtharras, with inexpressible benignity in his awful countenance, replied, our brother Cnephen's veracity is unimpeachable. He asserts nothing at random. He is too cautious to utter a single sentence, without demonstrative proofs at hand, if called upon: These, brother Hakim, (meaning me) you may receive from him at pleasure. There is nothing excites my admiration more than the closeness of his reasoning, owing to his attachment to the mathematics. His bold declarations, which seem at first blush unfounded, we are surprised to find him capable of so easily and invincibly maintaining. For my own part, conscious of my own inferiority in profound ratiocination, I shall deliver my sentiments

with the utmost wariness, and if in any thing erroneous, expect that he will immediately interrupt and set me right. Truth we would not lose sight of for a moment: it is an object dearest to a Mason's heart.

About the time, says Phtharras, that the isthmus of Suez was thrown up, Asia, as it is now called, gradually emerged from the sea. But before I proceed, I must beg leave to remark, as our brother Cnephen continued not his recital to that epocha, that though the busy hand of Nature can form every material substance we behold, by uninterrupted motion, yet it is far beyond her power to frame a single organized body, whether vegetable or animal.

The First Cause only could create a *mould* of any plant or tree, with a reservoir to contain those particles necessary for its support, and determine them to that place where the miniature seed is formed, whereby
its

its succession might be copiously and endlessly maintained.

When dry land appeared, as our prophet Moses truly observed, the interference of the Deity was indispensibly necessary.

His History of the Creation is certainly just, which he acquired of the Egyptian Masons, not from a divine afflatus.

God then, says he, clothed the surface of the earth with whatever vegetables he thought fit to make. The moulds being completed, were soon filled by the motive power, the redundant atoms cast off from every part to form a seed from which the said power, by enlongating its fibres, increasing its bulk, and developing its form, could re-produce an invariable succession of similar plants to all eternity.

It is true, every leaf is dissimilar, every part is variegated, yet the whole is exactly alike. Nature is
a blind

a blind though admirable artist. She must adjust whatever particles first obtrude themselves, however untractable or unfit. She performs her business with unremitted vigour and incessant sedulity. To prepare a mould, exceeds her utmost power: When prepared, she can fill and perpetuate it. Her works are not perfect; they necessarily vary, as I before observed. Not two leaves on the same tree, or in the same rose, are precisely alike: Yet we can discriminate each tree, or each rose, from every other similar species.

It is supposed that the vegetable system was finished many thousands of years before any animal was produced. Moses used a definitive time (as *day*, or seven days) for an indefinite one: A custom common with all the Eastern writers. His account of the formation of animals is as accurate as just. For this the Creator's power must have been manifested.

He only could frame a proper mould, distinct and complete in itself, subject to the law of elective attraction, marked with the indellible *impressions*, invincibly impelled to exert them, with the power of increasing respective production.

Moses is mistakenly supposed to give a sketch of the whole creation. Nothing was farther from his intention. So far from alluding to, or giving a view of, all the works of God, he does not even comprize this system. He confines himself to this globe only, and with respect to animals, his recital is merely local.

Soon after the appearance of the isthmus, which restored the communication between Africa and Asia, the first Asiatic pair of human beings were extremely populous previous to this period, as may be easily demonstrated. Among thousands of stone-pillars loaded with hieroglyphics, there is one about six leagues distance

tance from hence, engraved by Seth, the son of Adam, with an account of the time when he visited, and when he left Egypt. This tallies with the time mentioned by Moses, when Seth must have existed.

The Egyptians, as well as all the Africans, were originally black, with woolly hair. The descendants from Adam are of a different species. The vast commerce and immense flux of foreigners into Egypt, by mingling with the natives, have occasioned that alteration of colour and features in this province, as now appear.

Europe next appeared, and was peopled with a race of men quite different from those in either of the other continents. Other animals were formed, properly to inhabit, and furnished with suitable *impressions*. America was the last, though not the smallest continent that has emerged. In all probability, what-

ever for the future may arise, will be islandic.

For the cultivation of the American continent, a distinct species of copper-coloured human beings were created, with animals very different from those on the three others.

As many islands arose and continue to arise (several within our memory), it is probable that they also were peopled with different species of the same genus. Great and marvellous are thy works, oh ! immaterial unknown Being !

I am,

MY LORD,

Yours sincerely,

C. V.

CHAP. IX.

*Lecture on Philosophy, on the Motive
Power.*

MY LORD,

OUR venerable brother Cnephen, in explaining the philosophy of Nature, proceeded as follows; from the absolute and necessary oneness of the Deity, we might be led to conjecture that he would institute one cause from which every intended effect should flow. This actually appears to be the case. The unceasing motive power impressed on each particle of matter he created, is an adequate cause of every possible

possible combination in nature. The particles of gold in ingots continue in motion as much as in a state of liquefaction. Our senses can only judge of the surface, and often deceive us in that respect: to know the component parts or internal figures of a body, reason and experiment must join to assist us. These assure us, that every atom is in perpetual and incessant motion. The rottenness of wood, the change, in time, of the hardest pebbles, the lengthening of a metallic bar by heat, the closer crowding of its particles in a colder climate, and many more observations may convince us of the fact. Because we see it not, is no objection. There is room enough for their attractive and repulsive motion in the most compacted substance, on account of the pores. Perhaps all the matter in the universe, brought together without pores, might be covered with the hand of a man. The monads,

or

or atoms, reduced to their smallest size, are doubtless of various forms or shapes. The motion, however, of each, seems to be cycloidal, attracting or repelling. In putrid substances this vibratory motion is exceeding furious, as though the particles, so well fitted, were now become eager to enter the mould of some vegetable or animal substance, to forward the works of nature. By nature is meant this motive power. This is the law by which all beings flow in uninterrupted and endless succession. Nature is a blind agent, and must receive those particles which first offer themselves, not so proper sometimes as others would have been. Hence the diversity, and hence the deformity of the various vegetable and animal productions. No work of Nature is or can be perfect. It is true, the same motive power, which is obliged to adopt improper particles, will make every effort to eject them
from

from the system : hence tumours in trees, plants, and different animals, &c. The fibres of every seed elongated, yet confined in its proper mould, continually increasing the bulk, must necessarily produce a similar plant to the parent, though the parts are infinitely diversified.

What inconceivable wisdom is displayed in the construction of the vegetable kingdom, in forming such exact moulds for confining the operations of Nature within the strictest limits ! What marked and illigimitable intelligence, in preparing, when the plant is arrived at its perfect state, a curious receptacle for the superfluities of every part, condensed and capable of reproducing the same sort in boundless and endless succession ! Here he paused : we joined him in silent ecstasy, which alone we must own with the Quakers, (if any thing is) can be worthy of rational devotion. He thus resumed his discourse.

That

That water was the source from which all things originated, was a doctrine taught by Thales in the Milesian school, which he learned from us. This is the only truth the Grecian philosophers retained unadulterated. That water should first compose, and then be rendered capable of being strained, through such fine tubes as form the hard rough substance which incloses the kernel of a peach, is truly wonderful. The hasty manner in which Nature effects it, increases our admiration.

How exactly similar is every flower, tho' the colours will vary, from the cause already assigned. Every leaf is diversified, yet known at first sight to belong to its peculiar tree or plant.

Nature, restricted with regard to the mould, cannot err, whatever particles she pushes into it. Nature is unwearied in her operation; ever restless, her busy hand is constantly, silently, and energetically forming different

different substances. Slow, yet certain in her works, she is perpetually combining and de-compounding. A thousand years would scarce be sufficient to throw up a mountain from the sea. Volcanos may assist her to produce islands more expeditiously.

But never could she form a flower, plant, or tree, if Almighty Intelligence had not prepared the mould. These indeed she can fill with such rapidity as would clothe the whole surface of the earth in a shorter space of time than is conceivable, with any individual when once formed.

Nature seems to appreciate vegetables, if we may so speak of an unintelligent power, as her most favourite part of the creation. She seems to intimate, that animals were only formed to increase their consumption, and consequently their reproduction *ad infinitum*.

These share an inferior part of her attention and care. All her knowledge

ledge is confined to destruction and succession.

I must beg leave to impose the task on my brother Phtharras to give us the history of the animal creation, a subject he is much better acquainted with than I am ; particularly of that two-leg'd unfeathered animal, of whom he can relate wonders. No one, I believe, has a more perfect knowledge of men and their manners.

Phtharras bowed gracefully, and replied : as this summons was unexpected, I must strive to collect my scattered thoughts, and resume the thread where our brother dropped it.

The vegetable tribe being not made for animals, but animals for them, I am as well satisfied, as he can be ; yet that the latter were created wholly for their sake, is not so clear. Partly to diffuse animal life, tho' not entirely on their own account, and partly with other intentions, animals received existence.

The

The Deity has a regard to a *whole* in all connections, bearings, and dependencies, which it is beyond the tether of our intellects to apprehend. The Creator, by one means, completes many ends. By one cause produces innumerable effects: By one act fulfils various views. One contrivance of his, answers infinite purposes.

The display of wisdom in the vegetable creation is boundless and astonishing: the source of endless delight and admiration to the sons of men. Let us now turn our thoughts to the formation of animals.

The same oneness of design, is apparent here, whether in the inhabitants of water, air, or earth: all are equally subject to the same law, unerringly guided by the same rule.

That there must have existed a first pair of men, flies, monkeys, or any other voluntary loco-motive beings, is sufficiently obvious and manifest.

sition, *Deus est anima brutorum*. It cannot be expected that we should delineate the manner in which this primary touch was made. It exceeds all human thought to explain any act of the immaterial being. The effects we are at liberty to trace, diverging in innumerable streams.

Rolled and compacted in one system, the motive power of Nature fills as it increases every part of the individual, adjusted to the design of the intelligent contriver. However imperfect the operations of Nature may be, yet the first impressions remain unalterable, and are never unprepared for vigorous exertion. Be matter ever so untractable, and the lamb or the child ever so uncouthly formed, it no sooner breathes than it is ready to apply its mouth to the mother's teat. Every animal has received an impression to direct it to its proper food, though never seen before.

fore. These impressions were originally made on the nerves.

The unity of design is conspicuous in all the works of the Deity, when traced to their source. By one cause are the most various and innumerable effects produced. An admirable proof of this is the formation of the nervous system in every animal. A nerve, it is well known, is alone capable of sensation. From this single texture all the wonders of animalization are easily explicable. From the nerve every action of every living being is to be accounted for, whether of insects, fish, birds, beasts, or man. No loco-motive being can act without impulse. There can be no effect without adequate cause. Some motive must exist for the minutest action of the minutest being possessed of vitality. This motive is one and the same in all, viz. *pleasure*. As attraction and repulsion are contrary and equal, pleasure being the only objects

that attracts, pain is the only one that repels.

When an animal feels a pleasurable sensation from an action, he will seek its renewal by the most apparent means as often as possible.

If affected with pain, he will as carefully avoid the means whereby it was occasioned. If free from pain, it can rest satisfied in a quiescent state of torpidity, until roused by the expectation of approximating pleasure.

This clue will lead us to the perfect exposition of the conduct of every animal, if we are disposed to such inquiries. Their actions are as necessary and unavoidable as the fall of an alarm. Spontaneity is an unphilosophical word, specious to the superficial thinker; closely examined, is found to have no meaning.

The ass that strays beyond his limits to browse on a delicious thistle, is handsomely cudgelled for his pains: he meets a similar temptation, which

which he greedily swallows. The punishment is too distant and too diminutive an object to be a motive sufficiently restrictive.

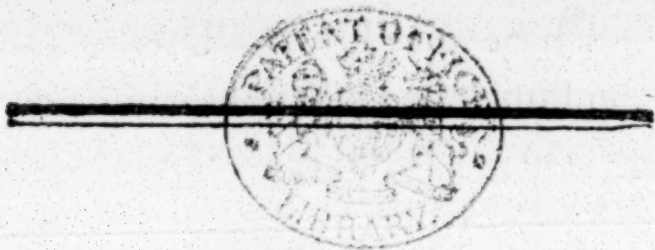
The thief who steals a purse is whipped; he meets an opportunity of stealing another: the whip is too far off, and may be eluded; consequently too precarious to be a sufficient motive of prevention.

But as man, you will say, is a being of too high consequence not to claim a separate and exclusive conversation, we will reverse our thoughts about him until the next time we assemble. I am,

My Lord,

Your's sincerely,

C. V.



CHAP. X.

A LECTURE.

My Lord,

SEVERAL days have elapsed, wherein our conversations on every interesting and important subject had passed, not irrevalent to man, before Phtharras could be prevailed on to continue his lecture. Some humiliating concessions I was obliged to make with the utmost repugnance, compelled by the irresistible arguments of Cnephen. Convinced, yet dissatisfied, with surlly reluctance, I felt the necessity of yielding forts which were not tenable. Arguing
against

against palpable truths is nugatory. His evident superiority filled me with vexation and confusion. The venerable sage mildly requested me to lay aside prejudices, and think for myself. Shake off, says he, all those trammels imposed by authority or contrivance of those whose sentiments you thought it your duty to revere.

Diveſt yourſelf of that attachment to preconceived notions, however ſtrongly riveted, when you find them unfounded. Man is liable to error, delights in deception, and hates to be undeceived. We are alive to your feelings, ſympathize with you in thoſe unpleaſant fluctuations, which are previous ſacrifices, the neceſſary oblations duly and juſtly tributary to TRUTH. *Non perſuadebis etiamſi perſuaſeris*, I often recollected.

The road being cleared, and the hearts of each party in perfect uniſon, Phtharras proceeded to the diſcuſſion of a ſubject which ſo inti-

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mately concerns us, and delivered his thoughts on man, an account of which I shall reserve for my next letter. I am,

My Lord,

Your's sincerely,

C. V.

CHAP. XI.

A LECTURE.

MY LORD,

THE Nerve, resumed Phtharras, is the source of all the boasted powers of man. From this may be developed and become explicable, the intricacy and perplexity of the diversified passions, and all the various complicated actions of this animal machine. He is subject to the same laws with each of his fellow-animals. He has received the same impressions, and is impelled by the same motive. His actions are equally the offspring of necessity. He cannot be or do any thing that he who made him did not intend he should be

be and do. The first cause must be the cause of all causes and effects.

The fluids of man circulate, and his solids are condensed in the same manner with those of every being that has the principle of vitality. He is supported by food and drink, of which he feels the want as much as they. He is stimulated by the same irresistible impetus to increase his kind. He also receives the immediate reward of pleasure for complying with the dictates of Nature.

As he was designed to subjugate the rest, and maintain the balance of every species, he is furnished with instruments well adapted to the purposes of government.

By the hand, he is rendered capable of bringing them all into subjection. By the tongue, in communicating his ideas, and forming social connections, he is enabled to maintain that decided and invincible superiority.

He

He is therefore endued with much larger plexus of nerves than any other animal; a congeries of brain seven times weightier than that of the largest, or any, some apes excepted, as the Saïou.

Have they impressions to direct the course of the motive particles to their proper arrangement and distinctive purposes? So has man. The same solid materials that compose a cabbage or a cherry-stone, decomposed, are as ready and as fit to form the foot of an ass, the eye of a lynx, or the brain of a man.

Each putrid atom will find its proper place, pushed by the wonder-working finger of Nature, into its destined mould. Drawn into those fine filaments, the nervous system is the only basis on which we need to rest, and from thence account for all the seeming contradictions and all the strange workings of this fanciful microcosm.

Our

Our brother Cnephen has already unfolded to you all the mysteries of Nature from one cause, the incessant motion of every particle of matter, impressed by its Creator; this motion is something similar to that of a pendulum, attractive and repellant.

That in proportion as the parts become putrid, *i. e.* divided into their minima, their motion increases with greater fury and impetuosity, nor can ever stop without immediate annihilation. By this key, we are led into the secrets, and can easily account for all the inanimate productions of Nature. He has manifested the necessity of a mould for the succession of vegetables and animals. I now expect to make it appear, that all the actions of man, as well as other animals, originate from one cause.

The Nerve is alone capable of sensation and yielding nutrition. Any
branch,

branch, or even the smallest filament of a nervous fibre, can receive the impression of pleasure, and convey it instantaneously to the whole system of that animal in which it is involved. The rapidity of the conveyance is owing to the phlogistic principle, of which the Nerve is a conductor into the cellular tunic of all the muscles destined for voluntary or involuntary motion.

It is pleasure that instigates, and is the primum mobile of man. Pleasure is the only motive that impels him to action. As pleasure attracts, pain, its opposite, must repel. The same attractive and repulsive motion of matter which combines all the various substances of Nature, and composes their structure, operates on the nerves by its agitations to produce every action of every living being. Man is as mere a machine as any other automaton.

In his state of infancy there is not
the

the least difference manifest between him and any other animal: Yet alive to pleasure, he sucks and smiles. Not one in a million of our species emerge from that state in any respect, the accession of strength excepted. From the superior size, the immense quantity of brain, and the inconceivable minuteness of fibres which compose it, he is capable of retaining a far greater number of ideas than any other animals. From the necessary contiguity of such fine filaments, and association of various ideas, must unavoidably present themselves on the slightest shake of vibration. He has therefore the power to call them forth (generally) *ad libitum*. This is memory, a quality of the highest importance to studious persons.

Man has received precisely the same impressions as all other animals, and no more: All his various passions, as they are called, spring
from

from the same origin. We love that which gives pleasure, hate may decrease it ; hope for the former, fear the latter ; envious and angry with him who obstructs it ; friendly and kind to him who adds to it : Feel grief at its loss or diminution, joy at its access. We are ready to sacrifice a small for a greater pleasure. Strange as it may seem, man will inflict voluntary torments on himself ; but pleasure from the result of such actions is the motive that causes them.

To persuade others that we are happy is pride, at whose shrine many humiliating concessions and painful sensations are offered.

It affords some the most soothing pleasure to be thought well of by others. If we deny ourselves in the gratification of one pleasure, it is from the expectation of a much higher one.

Not being acquainted with the manner in which the love of pleasure
operates

operates in different persons, we look on a man as a jumble of inconsistencies. Comets are regular, and Wharton plain.

Were we capable of knowing the private and peculiar sensations of any man, there is not a single action of his life which might not be nakedly exposed in its tract with the greatest facility to this only motive, Pleasure.

The hair-shifts worn by the Christian ladies, their hunger, thirst, watchings, and spontaneous flagellations, with the heroic rejection of every comfort as well as every convenience of life, inclosed in mute walls, all arise from the mere selfish motive of expecting to drink from rivers of pleasure that flow for evermore.

Nature is imperfect in all manufactures: it is true, that she always uses the materials she possesses in the best possible manner; choose them she cannot, either for the human or

any

any other race. Hence false conceptions, moles, and monsters, frequently make their appearance.

It is no wonder, then, that there should be some disarrangement of, or improper particles admitted into the finest animal threads that she is able to spin.

This is much more frequently the case than is imagined. Madness is perhaps the most common of all diseases, though seldom noticed, if not marked by some prominent extravagance.

Every enthusiast is mad. Obstinacy is madness. This increases the difficulty of accounting for the complicated actions of mankind. It militates not the least against our principle, viz. That there is but one motive which touches and sets to work every spring, every wheel, as well as every atom of the human engine, with all its consequential implex operations.

Having

Having said every thing that has been offered on the subject, not omitting those arguments of the author of the Night Thoughts, which he fondly thought new and unanswerable——I made no reply.



C H A P. XII.

A LECTURE.

CNEPHEN then thus addressed us,—Of all the follies incident to humanity, that of prying into futurity is the most predominant and universal. Prophets, soothsayers, and fortune-tellers, have been ever held in the highest estimation; sought after by kings with greediness, and listened to with anxious suspense, even by the incredulous, with avidity.

Mankind are subject to the same law with all other animals. They are furnished with powers, (like the rest) adapted to their peculiar situation. The hands, the speedy communication

munication of their ideas and social connections, are adequate to the design for which they were formed—to cultivate the earth, and promote vegetable succession—to preclude the intrusion of any one species of animals on the rest; by whose too rapid multiplication, if not impeded, they would soon engross the earth to themselves. Placed at the head of the creation, to rule and destroy at pleasure, like other despots, he pays dear for his pre-eminence of rank. The sufferings of mankind, in number and magnitude, exceed the suffering of any other species. Man is not less subject to diseases than any of the rest. They are no less ready to destroy one another, than wantonly to deal destruction to inferior animals. Man seems not to have received any particular favours, favouring of partiality. What does every history present us with, but a mournful catalogue of the follies and miseries of mankind!

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Nature is too imperfect in her operations not to fail frequently in her efforts to form so complicated a structure, so finely organized a machine as man. More than one third of the species perish under two years of age by natural infirmities. Are they to be raised from the tomb, to give an account of their actions, before they could discriminate between good and evil?

Not one in a million of those who arrive at maturity, either spend their time to better purpose, or are much more enlightened than the driveling infant: they eat, drink, work, sleep, increase their species, and, if commanded, they murder as many of them as they can. Is a review of such actions, and such a sameness, an important object?

A great part of our fellow-creatures now indeed lay out their whole lives in the momentous business of buying, selling, and getting gain. This, to be sure,

sure, is a matter that too well demands the attention of the deity, not to call them out of their graves to give an account of profit and loss. What importance is a man of to himself?

Some few cultivate their thinking powers. Like us, my brethren, they must confess that the time spent in study, is past to as good purpose as that in ploughing, weaving, or hunting.

Man, if he escapes the ravage of disease and the sword of his fellow men, arrives at maturity, then gradually descends to his original state of impotency, idiotcy, and infancy. Thus a constant circulation is maintained.

If nature appreciated mankind as much as they do themselves, would so many millions of millions, in the prime of life, have been destined to cut each other's throats, and to inflict the utmost possible tortures on one another? The earth is soaked with
human

human blood, the sea is paved with human skulls.

As man was not capable at his existence to make terms, it is impossible that he should be an accountable being to him that made him. Were he in a state of probation, it was at least requisite that he should have some notice of it. Can it be supposed that the Deity would take an advantage of the unavoidable ignorance of his creatures, in following the works of nature here, to torment them for ever hereafter? Man cannot be or act otherwise than it was intended he should, by him who made him. To reward or punish him for any action he cannot avoid, would be equally unjust.

From the relation of man to man in society, these ideas are very proper; but transferred to his Creator, improper.

It is highly just that virtue should be rewarded, and vice punished by

men on earth : but I cannot see any consistency or analogy with the other works of God, in raising men from the dead ! Nature (like her author) is uniform, constant, and steady in her pursuits. She exerts unremitting power in increasing and diffusing animal life as fast as possible. She withdraws her attention and favours from those who decline into the vale of years, and become unfit for promoting her darling purpose, procreation. Men and women, when old, she resigns to all the horrors of impotent repinings, and useless murmurs.

When the organisation is destroyed, the parts are resolved into the elements of which they are composed, and the animal is as if it had never been. The same elements continue their motion, and may form the structure of a thousand other animals of the same species for ever.

It has been thought, that to preach torment in a future state, is a strong
restraint

restraint on the criminal actions of mankind, and a powerful incentive to moral duties. But I doubt, man, in an active state, on the eve of a crime, gives himself little concern about futurity. Every object appears minute in proportion to its distance. The halter or the rack, are not sufficiently near to supersede the motive excited by his wants. Punishments in a future state are too far off to have the feeblest influence on human conduct. We see this confirmed by the universal practice of men. The most flagitious crimes have been perpetrated by those who made the strongest professions of such belief. Witness Dr. Dodd, with many others that might be added. The most exalted characters, the most severely and perfectly virtuous, are found amongst those who had no idea of punishments to all eternity.

The fact is, that our Creator has

made sufficient provision for every deficiency.

As man was intended for a social being, the impression of PITY is much deeper on his heart than on that of any animal. His own wants are no sooner supplied, than he feels the wants of others, and pants to supply them. As men grow more enlightened, the aggregate of pleasure will increase, and the aggregate of pain diminish. Co-operating with the intentions of nature, science, though, like her own works, slowly progressive, is still advancing with invincible energy. The time will come, when no man will designedly give pain to a fellow-creature : when every man will exert his utmost efforts to increase and elevate the pleasures of all he is connected with. Then will man enjoy every moment of his existence to all eternity.

I am, my Lord, yours sincerely,

C. V.

CHAP.

CHAP. XIII.

Lecture on Religion.

My Lord,

ONCE for all, said Phtharras, to terminate our conversations on such unimportant subjects as we have lately been engaged in, I shall beg leave to deliver my sentiments on religion in general. Religion and politics are the only subjects which are proscribed from lodges, you well know.

As you, brother Hachim, intend to take a tour into Zaaide, (Upper Egypt) you will there meet with much greater wonders than you have experienced, or can possibly conceive without ocular demonstration. Your

H 3 thoughts

thoughts will then be occupied with such ideas of the splendour, magnificence, and seemingly supra-human abilities of our ancient brethren, as will totally absorb those of the mean chicanery and paltry tricks of a few artful men to subjugate and fleece the ignorant and credulous under the cover of religion, which is a lucrative trade to the priests.

At present, let us take a view of the origin, increase, and effects of religion on mankind.

If any particular mode of worship had been instituted by, or received the sanction of, the Deity, a rule might have been expected, and such a rule as was intelligible, invariable, and universal. Every man has an equal claim to the knowledge of it, whether a native of Jerusalem, Japan or Britain. I do not draw my arguments from any supposed knowledge of the supreme, but from the most unequivocal authority, the analogy
of

of all his works. Among a cloud of incontestible evidences of this sort, I shall only offer one, which is sufficiently decisive.

God has left nothing of real importance to our own discretion ; not even the preservation of our own species.

On the contrary, we see that he has fixed and determined adequate causes to produce every designed effect. His goodness, as well as his power and wisdom, are manifested in the provision he has made for all the wants of his creatures. He has also descended to the most minute attention, even to the trivial conveniences of the animal creation. By an admirable mechanism, he has impowered us to restrain at pleasure, the unavoidable urgency of the calls of nature for a considerable time, without injury to the organized frame. If then he has consulted our ease in the smallest matters that respect the enjoy-

ment of our existence on earth, can it be supposed that he would leave eternal happiness or misery hereafter to our eventual conduct?

Were a matter of such importance as the right method of divine worship left to every man's contrivance, every man would miss of it; this is diametrically opposite to the conduct of the Deity towards us in every other instance. Our own silly wishes to foresee future events, have led us into this wretched labyrinth, till we can listen with some degree of composure to all the rant of enthusiasm.

Take a survey of the various methods of worship among men: they cannot be all right. In fact none are right but those who worship one God only. Compare the worship of Osiris, Orasmanes, Jupiter, or any of the many thousands of the fanciful deities of the ancients, with that of the more modern ones, of Jews, Mahometans,
and

and Roman Christians. It would be hard to say which had the advantage.

They all presumed on a knowledge of the attributes of God, and paid their tribute of adoration to the various respective emanations, under the different symbols and allusions.

The Roman Christians, indeed, surpass all others in their contracted notions. They proscribe all other sects but their own. The Catholics consign to eternal damnation each individual of mankind, who is out of the pale of their communion. The Church of England asserts, that the doctrines of the Romish church are suppositious bigotry. The Presbyterians look on the worship of the English Church as idolatrous. The Independents pity the poor lost Presbyterians. The Baptists will allow no man a chance for heaven who has not been plunged over head and ears in water after the confession of his faith. The Quaker would not willingly ad-

mit the possibility of that man's salvation who can sit with his hat off in a place of worship. The worship of that sect is indeed the most rational, being performed in silence.

You see many of our hieroglyphics represent priests drawn with their finger on their lips, shewing that our forefathers countenanced no other worship than silence.

The Mahometans, by far more numerous than the professors of any other religion, exclude all others indiscriminately from the favour of God, and confine it to the true male believers; women, they say, have no souls.

Every where adepts, or real enthusiasts in all religions, engross it to themselves, and with calm composure permit the whole race of mankind, except themselves, to walk the downward road to everlasting misery.

Mr. Perkins, a famous and voluminous English divine, confesses with admirable satisfaction, and says, he
has

has no doubt but that there are infinite numbers of children of a span long in hell, suffering eternal torments for the transgression of the first man. Are all these in the right road to heaven, think you; or which of the travelling companies must I join, to arrive there?

Has my kind Maker given me eyes that I might not bruise my foot against a stone, yet enveloped me in total darkness with regard to such momentous matters as religion, and the right method of divine worship. This is beyond all measure strange; if we worship one eternal being only, we cannot be wrong.

To trace all the above streams up to their first source, in the first ages, when mankind were few in number, and unpolished, fear strongly operated upon them. Frequent accidents, from inexperience and the awful scenes of nature, for which they could not account, increased those fears. They

must of consequence, be subject for some ages, to a constant train of alarms, which would generate a most pliable credulity.

In such a state, it was no wonder that occasion was given to them who were more artful than the generality, to take an advantage of their ignorance and apprehensions.

When any unlucky accident happened, crafty men at first insinuated, that superior beings, to whom they owed their existence and all the comforts of life, were mighty angry with their conduct, and determined to punish them. Such a denunciation would naturally lead the vulgar to inquire whether these sagacious persons knew why said gods were angry with them, and by what means they might be rendered propitious. The crimes were pointed out to be a neglect of the gods and also of the priests. Then was the field opened or designing men to display their abilities,

abilities, and undertake to mediate between the superior powers and the supposed criminal race of mortals. These men were styled priests, and still retain the title, the self-assumed prerogative and all due veneration. It was too great a temptation to acquire power and wealth, that the succession should ever cease, or their claim be called in question. Well might the Poet say, "*Primus in orbe Deos fecit timor.*"

Such was the origin of religion. It is needless to explain its various appearances, its path we might easily do, and the useless labour be confirmed by history. Its inevitable influence on mankind, our eyes are no strangers to. We have heard with our ears, and our fathers have told us its wonderful effects. All men, in all ages and in all nations, (philosophers excepted) have been dupes to the artifices, and enslaved by the ideal, yet highly venerated power of the
I priests.

priests. The brave Romans, who despised danger and scouted death, durst not engage in battle without a favourable omen from one of these holy men. The very dirt of our temple was pretended to be sacred; that if one of the tribe of Levi, mixed a little of it in water, and an unchaste woman tasted it, her body would swell, and her thigh would rot.

The effects of all religions are precisely the same.—To incarcerate the human intellect, and to increase the miseries of human life. Just was the exclamation of the Poet before the appearance of Christianity, “*Tantum religio potuit suadere malorum:*” As the professors of that religion have made the boldest and most unqualified pretensions to its influence in humanizing the heart and meliorating the morals of men, it cannot be amiss to examine the justness of this claim.

Take a view of the state of man
for

for the first twelve or fourteen centuries, under the Roman bishop or Grecian patriarch. What can we find but ignorance the most dark and stupid, the belief of positive assertions enforced, inquiry prohibited, consciences shackled, inextinguishable quarrels and animosities raging, destruction and carnage ravaging the earth?

Look at Christians on their croi-
sade, to which they owe the little
knowledge they acquired from the
Arabian heathens, and the cultivation
of which they now so ingloriously
boast of. Look at the Christian Spa-
niards in South America: at the
Christian English in Asia or Africa.
Are you satisfied? Can you find any
traces of religious excellence in their
conduct? Are the Jews, and even
those who profess their own religion,
who do not choose to believe that
which is incredible, to be tortured
and burned alive to display the good-
ness

ness of their religion? As to knowledge, all attempts to spread the effects of scientific researches are quashed. Galileo, in his old age, was obliged to recant and acknowledge the greatness of the sin of believing his eyes. Was not a horrid death denounced and executed on a Christian bishop, for daring to assert that he believed the earth moved?

The fact is, that the visible effects Christians have ascribed to a cause, had no manner of concern in their production. It was the intention of Nature, that science should be gradually, tho' slowly progressive. Mankind must necessarily be more enlightened every century. It is owing to this increase of knowledge, that their hearts grow softer towards each other, and that they feel a greater reluctance to give pain.

We shall now consider the peculiar effects of religion, confining ourselves to Christianity; thought it must
be

be confessed, that all other religions are adequate causes, and have invariably produced the same effects. Their doctrines and practice are exactly the same. The first is, (for they all terminate in this) that the only way to please God is to make ourselves as miserable as possible in this world; this could never be the intent of our Creator, though it is the fundamental doctrine of Christianity, as is evident from the declaration of its Author. Whoever hates not his father, mother, and even his life, for my sake, cannot be my disciple. The same notion has been strenuously maintained, and with all imaginable energy inculcated by every Christian teacher; by whom fasts, watchings, self-denial, mortifications, suppression of desires the most innocent and natural, glorying in tribulations and persecutions, abstracted speculations, and voluntary punishments, are represented as the only means whereby the favour
of

of God is to be acquired. So teach the priests.

When our great Creator has spread our table and filled our cup, has offered such variety of provisions adapted to every taste; touch not, taste not, handle not, is the squeamish language of the priests. Like wayward children we are taught to reject the bounty of our maker, and starve in the midst of plenty. How different from the silent yet unerring and emphatic language of nature.

Children suffer irreparable evils from constraint, by being taught a useless attention to those things which cramp their understanding, sour their tempers, and render them unfit for the enjoyment of life. Their hearts are poisoned with disgust to those of their fellow-creatures who think differently from themselves in point of religion, and to please their palates is a great crime. They must be taught to endure patiently.

Lazarus

Lazarus had his evil things in this world, and the rich man his good things; no other reason is given why he is comforted and the other tormented. John the divine, alluding to the inimical city Rome, prays—as she has lived in delicacy and pleasure, so much torment and sorrow to be given her. The inference is obvious, viz. that the favour of the Deity is only to be obtained by the voluntary wretchedness of his creatures. What preposterous, yet universal credulity! I was pleased with ebullition of natural good sense in the English boy, (whose master had compelled him to fast the whole day) “People,” says he, “must
“ be fools indeed, to think that God
“ Almighty can be pleased with the
“ rumbling of my empty guts.”

Why are men confined in monasteries, and women in nunneries?—to prevent the indulgence of sensual delights; as though the enjoyment of the most natural and indispensable pleasures

pleasures were offensive to the Deity, who himself gave the very calls of nature. Chastity, the most unpardonable crime in nature, is regarded as a virtue among Christians, who make themselves eunuchs, for the kindom of Heaven's sake, which is commonly done in Roman countries.

Where will the madness of religious disputes and religious imposition terminate? Nothing can stop it, but opening the ideas and progress of science; then there will be no restraint on the felicity of mankind, which will be for ever constantly spreading and abounding, pursuant to the design of Nature; and I think, may safely be added, the Author of Nature.

I leave to our brother Cnephen, who had the honour of being a priest above forty years, to impart to you the infinite number of well-authenticated miracles, by which the priesthood of Osiris was established and maintained

maintained among an enlightened and refined people for fourteen thousand years. He will develop the whole art and mystery of priesthood, and give you plenary satisfaction in those matters which I have slightly sketched.

What is of far more consequence, I have the pleasure to inform you, of having prevailed with him to accompany us in our voyage up the Nile as far as the first cataract. He will assist you in the study of the Hierogramata, and help you to a key to most of the hieroglyphics you will meet with in the ruins of the various cities, of which there were once more than sixteen thousand in that province.

Thebes, which could once pour forth from each of her hundred gates ten thousand fighting men at an hour's warning, has nothing now remaining of her ancient splendour, but those indestructible marbles which still, and ever will, continue the monuments,

ments, while the engraven hieroglyphics record the account of her former wealth and magnificence. In Dendera, (the old Tentyris) there is yet one temple, and the only one entire reared by the ancient Egyptians.

You will view with astonishment and ecstacy, the indiscribable black granite obelisks covered with hieroglyphics, the only marble that never decays. The old sculpture has never been paralleled. The old statuary shews what an infinite distance the Grecian artists were ever at, from their masters. The paintings, still fresh and perfect, as much surpass every effort of the Europeans.

We intend, says Cnephen, to land every two or three leagues on one or the other side of the river. We shall find on every spot, enough to rouse our curiosity, and arrest our attention. I never expect to return, but have made such provision for our tour, as will convince you, that the old adage respecting

respecting the priesthood, and inseparable from it, has not been neglected,

QUOD VENTRI BENE SIT.

I am,

My Lord,

Yours sincerely,

C. V.

CHAP. XIV.*A LECTURE.*

My Lord,

ACCORDING to your desire, I requested Phtharras to give me his opinion of idolatry. I thought with you, that something very curious must result from a Jew on that subject. We have no reason to complain of disappointment. He very readily complied. To manifest my readiness of obliging you, with all possible expedition I have transmitted to you the inclosed, though we are fully prepared for our tour to the upper Egypt. It will be impossible for you to hear from me till my return.

Says

Says Phtharras, It is an incontestable fact, that there are infinite numbers of our species who have never elevated their ideas to any beings superior to their parents, must indeed be confessed. That a great number of nations still exist in the same predicament is also true. Where the necessaries of life are scanty, or not to be acquired without difficulty and danger, this is universally the case.

In the southern parts of Africa, where men are obliged to contest every inch of ground with wild beasts (and that every day) for their nutriment, they have enough to do to provide for their safety and food. These are all upon a par. Among such, Religion will never make her appearance. Such is the state of infinite myriads in the greatest part of this vast peninsula. A nation of European Tartars are a little more refined, and say their prayers once a year—to a dead horse.

It may be fairly computed, that one quarter part of our fellow-creatures are still in this state. In any country where there is no property worth acquiring by artifice, priests never assemble.

In those regions where the comforts of life are attainable with facility, and men live at their ease, the arts and sciences will soon be cultivated, property acquired and secured, rapine proscribed and severely punished. The more subtle and indolent would attempt to participate of that property by artifice, which is acquired by ease.

To operate on the fears of men, was the most obvious and efficacious method. They were told, that, to avert evils, and enjoy the good things of this life, it was necessary to pay divine homage to those superior beings who bestowed them. The honest priest must have been much puzzled for some ages, to identify such beings as would answer their ends.

The sun was doubtless the first object of worship, and has maintained his rank the longest. The moon could not be neglected; and the roving stars would come in for their respective shares. Rivers, corn and wine were intitled to their tutelary gods. The air, earth and sea, could not be exempted. Men also, who in former times had performed singular service to mankind, soon found a place among the deities to be worshipped. Every god found a priest, and every priest found a god. Thus circumstanced, were all the human race for many thousand of years with regard to worship.

When the united exertions of philosophers for many ages had ascended from the disposal of things to creation, and the discovery of a first cause; this esoteric doctrine was confined to the knowledge of few. From the illimitable power and boundless displays of wisdom so apparent, a certainty was

acquired of the existence of the one immaterial being, without beginning or end. Conscious that no idea could be conceived of him, no endeavour was made to impart any such conception.

To suggest such a notion to the public at large, they were sensible must be productive of the utmost confusion. Unintelligible to the generality, and inimical to the priesthood, the latter would have mustered all their strength, and called in the civil power for the destruction of such impious wretches.

Socrates made an attempt to teach the worship of one God only, for which he was held up as a standing Jest, presented as a most ridiculous object upon the stage, even among a polished people, and condemned to death.

Many centuries after, it was the universal cry in a city (on a similar effort) Great is Diana of the Ephe-

fians; every one worships that image which all the world knows was let down from heaven by Jupiter. Some persons in these enlightened days may perhaps safely doubt of that fact.

As it was found that sensible images would soonest impress the human heart, the priests were at no loss for invention. They furnished a competent number, adapted to various tastes, which any man might adopt according to his inclination. Grand temples were erected for their reception. Parade, shew, ceremonies instituted, and the important sacred character of priests energetically inculcated.

Christians are as much idolators as any of the ancient Pagans, though such severe and furious persecutors of all idolatry but their own. From the first commencement of their religion to this day, the Romans have worshipped a supposed virgin mother, saints, the bones of saints, precious

relics, images, pictures, &c. Then with what front can they upbraid the worshipper of a crocodile, a cat, a monkey's tooth, or an onion?

Let us examine the tenets of those who are the most learned and enlightened among these haughty self-sufficient thinkers. They labour indeed under great, though voluntary disadvantages. With contracted hearts from education, within a confined sphere of thinking, they give themselves little concern in attaining the knowledge of Human Nature, or acquainting themselves with what mankind have been, or now are.

We cannot be wrong in worshipping one eternal Being, though, it is true, no man ever did, or ever can acquire the least shadow of an idea of the Supreme. The plain inference is evident, that God never intended or expected that mankind should know him.

If any one religion came from the
Deity,

Deity, it would bear the same stamp with all his other works, and be intelligible, incorruptible, and universally known to all men.

Let us see what a picture they draw of a Being infinitely and immutably good. Mankind, say the priests, are born in sin, and conceived in iniquity. From the transgression of their first parents, they derive corruption in every power and faculty. All the imaginations of their hearts are evil, only evil, and that continually. They feel a strong propensity to do every thing that may displease their Creator. The Devil goes about as a roaring lion, seeking whom he may devour. He, by every possible stratagem, tempts mankind to do those things only which they have the strongest inclination to perform. Being a personage of great sagacity, and of many thousand years experience, he must have a vast advantage over an ignorant reptile.

Again they say, which is right—
 He that believes not shall be damned.
 Without faith it is impossible to please
 God: Faith is the gift of God; faith
 is of the operation of God. He
 worketh in us to will and to do of
 his own good pleasure. Thus, after
 all, Christians unite in giving their
 suffrage to the most cordial approba-
 tion of the inexpugnable old philoso-
 phical axiom, *viz.* that men can nei-
 ther **BE** nor **DO** otherwise than he
 who made them intended they should
BE and **DO**. I am,

My Lord,

Your's sincerely,

C. V.

C H A P. XV.

The Creed of Reason.

Quest. **I**S there a God?

Ans. *Entity* could not spring from *Non-entity*. Something could not arise out of nothing. The original cause of all things must be eternal; and that which existed necessarily from all eternity, I call God.

Q. How many Gods are there?

A. But *one* certainly; the supposition of *more* than one, implies a contradiction.

Q. Do you believe that Father, Son, and Holy Ghost are co-equal,

co-eternal, co-essential ; three substances, and yet but one ?

A. The proposition is contradictory in terms ; therefore, as I am no *Divine*, I cannot believe it.

Q. Is God an intelligent being ?

A. As there are intelligent beings in the universe, the author of those intelligent beings must be intelligent : an *un*-intelligent could not produce an intelligent being.

Q. Is the intelligent being, whom we call God, omniscient and omnipresent ; and does he foresee every event that happens, both natural and moral ?

A. 'Tis a question too deep for a mortal to resolve ; God, the supreme, intelligent being, only knows.

Q. Could God have prevented every species of natural and moral evil ?

A. If he could have done it, I humbly presume he could not have
wanted

wanted a motive or will to have done it.

Q. Do you think, then, that every natural and moral attribute of the Deity was exerted to the uttermost in the creation of the universal system?

A. I think it an opinion worthy of man to entertain of the Supreme Being, to conclude that he has produced the best possible creation of the whole.

Q. Does not this opinion strip the Deity of that grand attribute, his omnipotence?

A. God cannot work a contradiction: he cannot make one and two four, a mountain without a valley, or the same thing to be and not to be, at the same instant of time; and it may be impossible for the Deity to produce a better system of things upon the whole, than that which he has produced.

Q. If all beings, besides the Deity,

were created by him, was not he prior to this creation, in eternity *solo?*

A. Doubtless: but this leads us into a speculation that is too deep for our finite capacities to fathom; to own our ignorance, is better than to be presumptuously arrogant.

Q. Some philosophers have imagined that the whole universe of being taken together is God: what think you of this notion?

A. I *imagine* they know nothing about it; and should rather adopt the opinion, that beings of all species are only emanations which eternally flow from, and return to the one infinite, self-existent being.

Q. Is not this opinion similar to that I have instanced?

A. I think not: perhaps I may not have clearly expressed the idea I conceived; let me say then that finite beings are not a part of God, but an effect which eternally and necessarily

cessarily flowed from him; they are therefore no part of God himself, who is indivisible, but the necessary effect of that indivisible cause of all things.

Q. Are all the ideas which are excited in the mind, regularly and necessarily produced, or excited, by settled, established, and invariable laws or causes? or are any of them immediately and occasionally excited by the Deity, by a particular or special Providence?

A. If any of our ideas are adventitious, or immediately executed in the mind by the special or particular providence of the Deity, or by any other being, we have no criterion that I know of which can afford us infallible knowledge which of our ideas are so excited. Many people are confident that they are immediately and divinely inspired; but these very people differ as widely in opinion respecting matters of which

which they profess to have been *immediately* instructed, as other men that deny the doctrines of divine and immediate inspiration : however, as they derive much consolation from the doctrine, I would not interrupt their happiness.

Q. Do you believe that man is a free agent ?

A. Man can *do* or *omit* doing many things, if he has a *will* to *do* or *omit* doing them : but as a man cannot *command* a *will*, it must of course be *necessarily* excited in him.

Q. What, then, do you deny that the will is *free* ?

A. The *will* to do any possible action depends on *motives*, the strongest of which, ever prevail and influence the *will* to *action* or *rest*.

Q. Do you believe that Jesus Christ was born of a Virgin, and that she conceived by the Holy Ghost ?

A. The

A. The truth of it, God knows. I can neither affirm nor deny it.

Q. Do not you believe the facts related in the Holy Scriptures?

A. Some of the facts related therein are considered as parables only; and some of the parables are considered as facts by different people. For my part, I believe such of them to be true as appear to me to be true; the rest I cannot *believe*, and will not *deny*.

Q. Do you then discredit any part of God's word?

A. If I believe any part of the scriptures to be *God's word*, it must be on the credit of *man's word*, for no part of it was immediately revealed to me; and it must be allowed that it has passed through a very corrupt medium. Most people believe it is much corrupted by those whose interest it was to corrupt it; so much indeed, that there are a thousand different expositions on many parts of it; and those

those who most zealously contend for the faith once delivered to the saints, have neither demonstrated to others, nor even agreed among themselves, what faith this is.

Q. Do you believe that you existed before you were born into this world?

A. God knows; but he has not revealed it to me, nor am I conscious of it.

Q. Do you believe that you shall exist to all eternity?

A. God only knows. He that made me will continue me in existence, or annihilate me, as seemeth best to him; and his will I desire patiently to submit in all things.

Q. Is your soul material, or immaterial?

A. God knows, who made me as I am, whether matter, or spirit, or both; but of this I am ignorant.

Q. Do you believe that God will punish you if you do ill, or reward you if you do well?

A. Right

A. Right and wrong, virtue and vice, are differently defined by different people. I feel, indeed, *pleasure* to follow some actions, and *pain* from others: this, if you please, you may call reward and punishment. I endeavour to pursue such a method of conduct as the best use of my faculties have taught me will, upon the whole, be productive of the most good; that is to say, of the most happiness; and that is to say again, the most lasting, agreeable sensations. I make it my study to avoid every unnecessary occasion of giving pain of every kind to every being; this is to me right, fit, or virtue; the contrary is vice, or wrong.

Q. Do you then make your *sensations* the test of virtue and vice?

A I do to myself; for that which upon the whole gives me the most lasting agreeable sensations, must be right for me to pursue.

Q. Don't you then follow or love
virtue

virtue for its own sake, because there is an *abstract moral fitness* in it? Is not your motive *selfish*?

A. I freely acknowledge that I have not a love for virtue in the abstract; 'tis the effects that flow from it which render it agreeable to me, and lovely in my view: nor can any action in the abstract be either virtuous or vicious; 'tis the *pleasure*, or the disagreeable painful effects that either immediately or remotely flow from actions that denominate them *virtuous* or *vicious*. If I refrain from any act that would give me present pleasure, it is because I apprehend it will in some future period be productive of a much greater pain. Self-love, I confess, is the primary spring of all my actions. If I do a benevolent act, it is because I feel a greater pleasure in doing, than in not doing it. If I prefer the worship of God to every other exercise, it is because I feel greater pleasure in that act, than in
any

any other, and have an expectation that the remote effects of that discharge of duty, will be still more agreeable. In short, nothing can be my duty either to God or my fellow creatures, that does not either immediately or remotely terminate in my essential interest; to wit, in procuring me that happiness which could not be so highly promoted without it. And if it be granted me that man's duty and interest are inseparably connected, it follows, that when we are enjoined to be religious, just, virtuous, and benevolent, it means no more than this:—exercise the faculties with which I have endued you, in such a manner that you may the most essentially profit by them, by promoting your own happiness. Virtue and vice is not founded in the arbitrary will of God, nor in the *abstract* fitness, but in the *moral* fitness of things; that is to say, their fitness to introduce this superior, immediate, or ultimate happiness

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piness of every individual intelligent being. And now, Sir, please to tell me what you can rationally object to in all this?

2. You are a fly fellow, and I will ask you no more questions.



CHAP. XVI.

On innate principles.

IT has long been an established rule with me to avoid entering into controversy about matters of a religious nature, either verbally, or in print: because, 1st, every man has an undoubted right to believe in, and act agreeably to, such principles, as on the best evidence he has received, appear to him to be right, provided they tend not to the manifest injury of civil society. 2^{dly}, Because in disputes *about* religion, religion itself has frequently been lost, or sacrificed to passion, envy, and hatred.

But there is a doctrine held, and
warmly

warmly propagated, by a society of Christians, who in many things are very respectable, which appears to me in so absurd a light, and to have such a dangerous tendency, that I cannot well resist the inclination which I feel, to expose, and endeavour to refute it. In this attempt it is not my intention to give offence to any of my readers, or to condemn with indiscriminating severity any society, because some of their tenets appear to me erroneous.

The doctrine I allude to is that of *personal, unconditional election*, and *reprobation*.

As there is no doctrine which places the Deity in so glorious a light, or which proposes such powerful motives to inward piety, and practical virtue, as that of *universal grace* offered to all men ; so, on the contrary, there is no doctrine reflects such dishonour on the source of all perfection, that so effectually takes away every

every sanction to the laws of virtue, or annihilates in a great part of mankind all hope of future felicity, as that of *personal unconditional reprobation*.

Those, therefore, who profess, and believe in this doctrine, must excuse me, if I take the liberty of examining it a little, and point out a *few* of its *numerous* dangerous consequences, both in speculation and practice. I shall therefore consider briefly how far it comports with reason, the acknowledg'd attributes of Deity, and also with the Scriptures.

If we consult our reason, it will immediately suggest to us, that a *wise* and *good* Being, who has all power in his hands, will always act consistently with the invariable rules of perfect equity.

To create innumerable myriads of intelligent spirits for the glorious purpose of enjoying supreme happiness to all eternity, was a work which nothing less than infinite power, under

der the direction of infinite benevolence, could have effected: that he called them into existence with a pre-determination to render a small part eternally happy, and all the rest eternally miserable, is a supposition irreconcilable with reason, and with every attribute of Him, whose ways are equal. As the Deity was completely perfect and happy in himself, prior to the creation of man, he could have no view to the increase of his own happiness by creating them. Benevolence, therefore, divine benevolence, must have been the only spring and motive in the Deity for the creation of man to give existence to a race of beings, and to endow them with powers capable of enjoying felicity for ever.

But if the greater part of mankind (as this doctrine supposes) were formed by an irreversible decree to be eternally miserable, then the giving existence to all such would be an act
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of the greatest cruelty, and consequently could not flow from benevolence. Every being, at the commencement of its existence, must be *innocent*, and could not have offended; consequently, according to the inviolable rules of equity, could not have justly incurred any punishment. Therefore to decree a punishment both terrible in its nature, and infinite in its duration, from which no future conduct could possibly free them, must be as impossible with that God who is not only *just*, but *merciful*, as it is shocking to reason and the dictates of humanity in man.

If justice, goodness, and mercy, be the unchangeable attributes of God, (which I presume none will be hardy enough to deny) it follows, undeniably, that this doctrine must be utterly false; because not two things in nature can be more opposite than such a decree is with those attributes of Deity.

I am aware that it will be objected by those who embrace this doctrine, that, "in these matters reason is not to determine; that they must be decided by the Scriptures, which expressly assert it;" and (altho' utterly perverting the sense of the text) they will cry out, "Who art thou, O man, that repliest against God!" They will immediately tell me that the Scripture is clear and full to the point, as in the following instances: In Romans, chap. 9th, St. Paul says, "For the children being not yet born, neither having done any good or evil, that the purpose of God according to his election might stand, not of works, but of him that calleth, it was said unto her, the elder should serve the younger; as it is written, Jacob have I loved, but Esau have I hated." And again, "For he saith unto Moses, I will have mercy on whom I will have mercy, &c." And agreeable to this principle the Apostle proceeds,

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proceeds, “ therefore hath he mercy on whom he will have mercy, and whom he will, he hardeneth. It is not of him that willeth, or of him that runneth, but of God that sheweth mercy. What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted for destruction: and that he might make known the riches of his glory on the vessels of mercy, which he had afore-time prepared unto glory.” And in chap. 8. “ For whom he did foreknow he also did predestinate to be conformed to the image of his Son: moreover, whom he did predestinate them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified.

To all this I answer, 1st, That reason is not to be a judge in matters of religion, and even of the sense and propriety of the above-mentioned

texts, is a position I can by no means admit as true: for if it were so, any thing might be *forg'd* upon us as Scripture, and must, as such, be *implicitly* received. 2dly, If it could be proved that these texts were really written by St. Paul himself, (which it is impossible to do) and that our translation of them is just, (which is very improbable) all that can be fairly argued from thence, is, That St. Paul wrote them without the influence or direction of the Holy Spirit. Nor is this any greater reflection on the Apostle than, in another place, he has cast on himself, when he tells us of what he was then writing, “*This speak I of myself.*”

This, I think, will more fully appear, when it is considered that the above-quoted texts contradict a thousand others, and are diametrically opposite to the general scope and tendency of both the Old and New Testaments. This consideration ought to

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to guide us in the explication of all difficult passages in the sacred writings. And notwithstanding I would be very cautious in saying any thing which might tend to lessen our esteem and reverence for those invaluable writings, yet I am free to declare, that wherever any passages therein apparently clash with the nature and unchangeable attributes of Deity, I think it much safer to suppose an error, either in the text or translation, than to admit such parts to be genuine as cast a shade on the lustre of those attributes which render the Deity excellent, and adorable throughout all his name.

That the above texts are of this kind, will appear still more probable, when it is recollected that those divines who were principally concerned in our present translation, altho' great, pious, and learned men, were known to be strongly prejudiced in favour of the Calvinistic system. Hence it is

very probable they might *wrest* every doubtful passage in the original into a sense most agreeable to that system in which they believed.

I might here add a number of texts to prove the universality of Divine Grace; but as the limits of an essay will not admit of prolixity, I shall adduce only one; but that is so full and clear to the point, that I think sophistry can never subvert it, or artful exposition paraphrase it away. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous: for he is the propitiation for our sins; and not for ours (or as these men term it, the *Elect's*) only, but for the sins of the *whole world*."

This is a text so expressive of that mercy and goodness which shines over all the works of God; so consistent with the nature of a benevolent being, and so adapted to promote that love which is the genuine spring of true obedience and virtue, that it carries

carries the evident marks of its own divinity to every rational understanding.

But, alas! what gloomy, what horrid ideas of God must those men entertain, who hold the doctrine I am censuring; a doctrine fraught with the greatest mischiefs, subversive of all moral virtue, and the happiness of a great part of mankind, and highly unworthy of God for its author. Whosoever believes in this doctrine, need not, consistent with their own principles, have any regard to their subsequent conduct. For, according to this doctrine, if one of the Elect be guilty of every crime that man can practise; if he be a Sardanapalus in effeminacy and wantonness, a Heliogabalus in prodigality and luxury, a Caligula or Nero in cruelty and relentless vengeance, it will be no hindrance to his happiness in a future state. Even *suicide* in the Elect would be wisdom,

for their happiness in heaven being secured, who could blame them for taking the shortest journey to it? All moral sanctions being, upon this principle, destroyed, nothing but the restraint of penal laws could prevent the unbounded gratification of every vicious passion and inclination.

On the contrary, whosoever apprehended they were among the number of those predestinated to eternal damnation, could have no hope of conciliating the divine mercy by the strictest life of piety and virtue. Wretched indeed must be their situation! and therefore the apprehension of eternal woe, when divested of mortality, has sunk many unhappy souls into the pit of despair, and given them, whilst here, a foretaste of those sufferings, which they dreaded as their certain portion hereafter.

Those are some of the lamentable consequences of this horrid doctrine; which to me appears far worse than
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speculative atheism itself: for he dishonours God less who denies his very existence, than those who, admitting his existence, represent him in the character of a cruel, unjust, arbitrary and unrelenting tyrant.

CHAP. XVII.

A Hint, humbly offered to the Legislature, concerning the misfortune of inclosing Town-Fields and adding Farm to Farm.

A TOWN-FIELD consists of several hundred acres, perhaps without hedges, ditches, or other fences, to divide one man's land from another; tho' a hundred farmers may have land in the said field, yet none will have, perhaps, above one, two, or three ridges lying together in one place, but alternately mixed or interspersed thro' the field; insomuch, that a farmer (in many places) has no way to know his own
ridges,

ridges, but by cutting the first letter of his name, or some figure, in a bit of grass, at the end of his ridge; and in order that one should not encroach on, or steal from another with the plow, they measure the breadth; as every man's ridge is of the same size, or width, whether they be rood, half-acre, or acre-ridges: they being generally laid down with some proportion of measurement.

The reason why they were thus laid out, and intermingled in small parcels, was, that each person should have his chance of good or bad land; as it might vary in one of those large fields; therefore an equality was very necessary, in dividing the lands of England, when it was first peopled; and happy it has been for her inhabitants, that it has continued so long.

Most towns have five of these fields; of which one will be fallow, another wheat, another barley, another beans, or pease, and another oats.

Every year, the farmers take care never to sow one sort of grain twice together in the same field; keeping alternately changing; so that one is a preparative for another; and each field gets its regular fallow every five years; and thus they are kept in tillage from generation to generation.

Each farmer is obliged to concur with his neighbour in this regular course of tillage, particularly in the fallow and winter-crop; as the fallow-field is common for the cattle, all the fallow-year, on which a great many sheep are kept, which we may say, weeds the fallows; for they pick up scutch-grass and other wild roots, every time it is plowed. Likewise, the wheat-field is fenced in at Michaelmas: whereas the fields that are to be sown with spring-corn, may be kept open till April.

A farmer may substitute, in the place of any crop, one of his own chusing; provided it stand on the ground

ground no longer than his neighbours ; as they keep a regular time of laying their fields, common to the cattle, and fencing them in, when each crop is sown.

There are some towns that may have only three or four of these fields ; if this be the case, they fallow the oftner, and are confined to fewer sorts of crops ; but of late years, they have found a good method of sowing turnips in the fallow-year ; in this case they begin to plow the stubble under, as soon as harvest is in, and keep plowing, for a winter-fallow, till Midsummer following ; then sow turnips, and eat them off by April ; then sow barley ; after barley, beans or pease ; after these, wheat ; after wheat, oats ; and again begin with turnips ; thus they get a valuable crop and fallow the same year. This is a great improvement in husbandry, to such towns as have adopted it ; but I find this is far from being so
general

general as it ought to be in England.

Indeed some of my English readers may think it a sort of hardship for these farmers, to have such small parcels of land, thus intermixed, and not at liberty (altogether) to occupy or inclose them as they please: nay, in short, some of the farmers who hold the said field-lands, are so much dissatisfied with their lot, that they have applied for, and obtained acts of Parliament, to inclose their said fields (which will, in the end, have a bad effect); for I see this in quite another light, and should consider it rather as a misfortune, were all the town-fields in England inclosed; for, if we consider tillage in its most truly deserved light, we shall find those in the countries where it most flourishes, to be the most rich, happy and independent people.

In short, a corn-country gives bread
for

for people of all denominations around it, and work and bread enough for all the poor within it; it is from these open-field countries in England where most of the corn is raised, that London, and other great and foreign markets, are supplied.

But were those fields inclosed instead of corn, the land would be ingrossed by rich farmers, and turned into grass; then consequently corn would be scarce and dear, and the poor would want both bread and work. I know this to be already the consequence, where some fields have been inclosed of late years.

If the said lands be kept for tillage, it is plain they are in a better state than if inclosed in small fields; as corn never grows better than in an open exposure; not to speak of the loss of ground taken up in the ditches, &c. But whilst the land is kept in the open town-fields, the farmers are obliged to keep them in
a regu-

a regular course or succession of tillage.

Again, let me remark, that these open town-fields are a great spur to improvement in husbandry.

How often have I heard farmers make their remarks, in passing the ends of perhaps two or three hundred ridges of corn belonging to as many people, and say, John such-a-one's corn is good; he has a good plowman, and has managed well; when perhaps the next ridge belongs to a worse manager; therefore they immediately censure him thus: Thomas has managed bad; his plowman is bad; or he has not sown it right, or rolled, or weeded; or wherever the fault is, it is sure to be found out, and condemned by the sharp-eyed neighbours, and the owner shamed into a better management; so that, in short, it fires every one with an emulation to
out-do

out-do each other, and even extends itself to the very servants.

With what pleasure have I beheld two or three hundred teams, plowing in a field, every one striving to shew the best work after him! How often do they make wagers (of perhaps a few quarts of ale, or the like) which is the best plowed ridge; their masters to be the judges.

Thus they strive to excel each other, in every branch of agriculture; as, who keeps their teams in best order, and best geared; who sows best, so that the corn comes up evenest after them; who mows best, by leaving the stubble even-cut, &c. who makes handsomest sheaves; who makes handsomest stooks, or has the fewest sheaves blown down after a high wind; who makes the handsomest loads of corn upon a waggon; for if a load falls from the waggon, before it arrives home, the loader forfeits something at the harvest supper;

per; also, if a driver overturns a waggon, he forfeits a goose at the harvest supper.

Again, if a farmer (more curious than common) introduces a strange crop on one of the ridges, in this town-field, there is immediately a jury of farmers over it; and if in the end it proves of utility, it becomes general, as their lands are all alike, not so much as a hedge or ditch to part them.

In short, I know not whether these town-fields may not tend to kindle a spirit of improvement equal to a premium, since there may be the same ambition of excelling in one as another, as well in the little as the great world; so that, I believe, these town-fields are the greatest spur to improvement of any that could be invented, which every judicious observer must admit. For my part, I should think it a blessing to Ireland, if all, or most of the land in it were
divided

divided in these town-fields, as it would certainly put a stop to those monopolizers of land. What a pity it is, that some method is not found out to prevent so growing an evil! I knew six graziers, one of which (who, indeed, is lately dead) farmed upwards of 12000 acres; most of it, since, his death, let from 20s. to 25s. per acre; and the other five graziers were computed to hold from 25 to 30000 acres, worth at least as many pounds or guineas a year.

This is the country in which the White-boys have been so outrageously daring and mischievous of late years; and, indeed, it is not much to be wondered at, for these ingrossers of land are starving them out of the country.

I know the country very well, and am acquainted with all, or most of the graziers in it; and from discourses I have had with them, found that they were all sensible of the bad consequences

sequences attending so much land being in the hands of a few men: but no one can be blamed for doing the best he can for himself and family, since he is not transgressing the law; for, says one, such a farm is to be lett, and, if I can get it worth the money, I may as well have it as another; for if I do not take it, another will. And, on the other hand, the landlord cares not to whom he lets his land, provided it be to the highest penny, and the surest tenant. This is all natural on both sides; self-interest is the first law of nature; and the weakest must go to the wall, as the phrase is; but be assured the end will be fatal; and it is coming very fast. In the course of my time, I have seen the growing evil as plain as I see the paper before me: but were we secure from invaders, and could we make our bullocks defend our islands (when dispeopled of all but their masters) with their horns, from all enemies, yet it would be

be true policy to keep our country as well peopled as we could, as a kingdom's riches consist in the multitude of its people; for bullock cannot eat bullock, neither does meat eat well without bread. These are consequences that ought to draw our attention, were we divested of all humane tenderness for our fellow-creatures.

However, I would not be understood to condemn the graziers of unnatural inhumanity, or hardness of heart towards the poor; no, that would be doing them great injustice. I know a great many that have helped to ruin their country, by holding great tracts of ground, whom, yet I believe to be as good as the generality of men. It is none of their fault, the evil grows upon them insensibly; it is as natural for a grazier to lay farm to farm, as his capital increases, as it is for a merchant to add ship to ship, trade to trade, wealth to wealth, till it amounts to what is called a

plumb, wick is an hundred thousand pounds. In short, it is nearly alike, though the consequence is different; for the merchant is enriching his king, country, and self, at the same time; but the grazier, to enrich himself, both weakens and impoverishes his country, by transforming the human species into brute beasts as it were.

Again, it puts a final stop to improvement. Because a gentleman-grazier holds so much land in his hands, he finds himself business enough to manage it by stock, without being at the trouble to till or plow his heathy, lingy, barren land. Suppose a grazier holds under stock four thousand acres; he need keep no more than four families, as herds-men and shepherds; suppose five persons in each, is only twenty in all.

But if the said four thousand acres were under tillage, and occupied by farmers at one hundred acres each, it

would keep forty families well, at five in each, which would make two hundred people; therefore the difference is, as two hundred is to twenty.

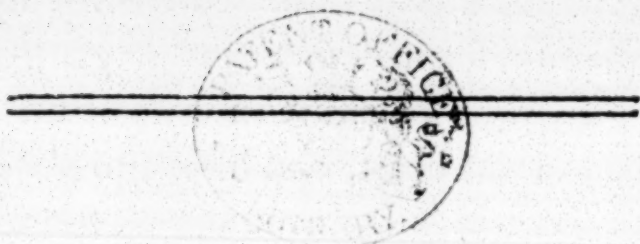
The above are the troubles that Ireland at present labours under, and which have been, to my knowledge, growing upon her these twenty years last past. And I am afraid the contagion has reached to South and North-Britain; for there I see the farmers are adding farm to farm, and turning graziers, so consequently neglecting to raise the staff of life; which is one reason that the kingdoms are so thin of grain, and the poor so distressed for work and bread, particularly in the most grassy countries.

Then ought not England to take the alarm, and enact a law to put a stop to the growing evil, by limiting the size of farms to at most four hundred acres? Such a limitation would prove a greater spur to improvement,
than

than when a farmer has more than he can well manage.

The legislature, instead of putting a stop, is adding to the evil, by consenting to so many acts of parliament, for inclosing open town-fields, and omitting to make such laws as would give redress to his Majesty's poor subjects. I often wonder how it is possible for the legislature to overlook so many wholesome laws as might be made; but it is in this, as in most other cases; what is every body's business, is no body's business.

And on the other hand, the high stations and fortunes of these gentlemen, place them above the general knowledge of grievances, which is mostly derived from the precarious information of some favourites, perhaps, who generally tell a plausible tale, as they would have it to pass.



C H A P. XVIII.

*A few Hints, humbly offered for the
perusal of the Legislature, relating
to a Dog-act, &c.*

THOUGH I am no great politician, yet I wish so well to the constitution of England, that, so far as I am capacitated, I would most willingly lend a hand, to point out any laws that might be of utility to its inhabitants.

And what more particularly encourages me to undertake the task, is, because the county from whence my work takes its birth (I mean York-

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shire) happens to be represented by worthy, spirited, independent gentlemen, who have the interest of their country at heart, and have also abilities and industry enough, to stir up and enforce any scheme, that may appear to be for their country's good.

I therefore flatter myself, that they will undertake the procuring of so many of these acts, as may be thought worthy their notice. And I farther flatter myself, that such of my readers as are impartial, will think with me, that a dog-act would be of great utility to the public; especially after they have been told the immense sums it would save to the industrious part of mankind, and also the great revenue it would raise to the public funds, out of the pockets of none but such as could well spare it; as any one who found himself oppressed, could ease himself by parting with the cause thereof.

Secondly, it would lop off a great
many

many useless animals; and such as are of benefit would be preserved, for their merit, and the owner's interest. Neither ought a poor man to keep a dog, if he be not well able; it is inhuman, to keep any dumb animal to starve, which many must, did they not eat the poor children's bread and butter, or turn out to worry sheep.

It is always allowed, that what will keep a dog, will keep a pig; and I think I need not say which would be found the most profitable to the poor man's family, at Christmas, a dog for his children to play with, or bacon to fill their bellies.

I may be asked, why, cannot a poor man see these follies himself? I answer, no; because fore-cast does not always get the better of folly in this, no more than in every other degree in life; there is a natural tenderness and indulgence, in every parent towards their children, as well

as in ladies for their lapdogs; pardon the comparison.

Thirdly, it will appear, that there will be, yearly, at least a million of money saved, that will center among the poorest sort of individuals; and also 250,000 l. which will go to the public funds, out of the pockets of the abler sort.

In order to reduce this to some sort of certainty, it may not be amiss to make a computation, how many dogs may be in England, and (upon such an act passing) how many useful ones may be kept to pay tax, and how many of the reverse, destroyed for a saving. This cannot be done better than by first making a computation, how many people are supposed to be in England.

In this, authors differ in opinion, as much as from eight to twelve.

Some writers compute eight, some nine, some ten, some eleven, and some twelve millions; but, if we
may

may judge from appearances, and if there were nine millions a century ago, I apprehend there cannot be less than eleven now.

There is nothing that can give a better idea of the increase of people, than the multiplying of new houses; neither is there any one object that attracts the eye of a traveller, or dwells upon his memory more, owing, perhaps, both to the largeness of the object, and to the taste of building in the present times.

Few men have travelled in England more than I have done, and I have made my remarks very minutely, upon the looking over of which, and comparing my journal with all the observations and computations I can make, I am clearly of opinion that there is daily a great increase of people.

This may occur to any one who lives in any part of the kingdom; if he only takes notice of the many

new houses that are daily building in every town and city, together with all the farm-houses and gentlemen's seats, that are starting up in the middle of every new inclosure, that are very rapidly going on in all parts of England.

Neither are there any houses that stand long empty; being immediately tenanted.

Were not this the case, architects, or proprietors, would soon stop building; but it is the great demand, that makes them push forward the work with spirit.

All this shews, that, tho' a great number of people daily go abroad, yet we are greatly increasing in number. But, in order to come as near to the truth as possible, I will strike a medium, and suppose England and Wales to contain ten millions of souls.

Some will compute five, and some four people in a family; but, to
avoid

avoid fractions, we will allow five people to a family.

This makes two millions of families; and I think we may justly compute one dog to each family; as there are more families that have two or three dogs in them, than what are without; not to speak of gentlemen that keep hounds, who have, perhaps, more dogs than people.

Therefore, I say, we may, almost with certainty, set down at least two millions of dogs in England.

The next question is, what each dog will take, in a year, to maintain him; which I think we may justly set down at twenty shillings; for if a gentleman sends a whelp into the country, to be reared, he never pays less than half a guinea or fifteen shillings, till he be half a year or three quarters old, and sometimes a guinea; except he sends him to a tenant who is under an obligation to him, in this case he pays perhaps nothing, but

then the consumption is no less, for the dog eats the same as if paid for.

As to gentlemen's hounds, grey-hounds, pointers, and my lady's lap-dogs, they cost a great deal more.

We will suppose pug only to destroy one pound of meat in the day, reckoning bread and butter, tea, roast-beef, or what is stirring, and call that only three-pence, though ready dressed, and without bone, (because it would be very imprudent to give poor pug bones, to break his teeth.) Now three-pence per day, will be found to amount to four pounds eleven shillings and three-pence a year.

This, to be sure, is nothing in a lady's pocket; no more is dirting or wearing her aprons, &c. any great matter, because she can mend them herself; which shews good housewifery.

But, though such things be not felt by people in affluence of fortune,

yet

yet be assured it hurts the public in general.

The greater the consumption is, the higher is the price in the articles thereof; and a half-penny, or a farthing in a pound, in either meat or bread, is very sensibly felt by the lower sort of people.

If two millions of dogs consume annually, twenty shillings each, the sum amounts to two millions of money. Suppose an act of parliament to pass, that each dog should pay five shillings yearly, the sum would amount to five hundred thousand pounds a year.

But, upon such an act's taking place, we will suppose all the useless dogs destroyed, and tax paid only for shepherds dogs, farmers house-dogs, and gentlemen's dogs, which might perhaps reduce the number to one half, that is, one to every two families, then the sum raised, would be yearly, two hundred and fifty thou-

land pounds, to go into the public funds, which would all come from the pockets of such as would be well able to pay it; and, as I observed before, if any one found himself oppressed by the tax, he could quickly ease himself, by dispatching the dog.

The said million of useless animals, that would be put away, reckoning each to destroy twenty shillings worth of victuals every year, this would be a saving to the nation of one million of money, and this too from those of the poorest sort.

Though these calculations are only guess-work, yet the probability is so great on their side, that it almost amounts to a certainty.

Perhaps some of my readers may imagine, that I have some interest in writing upon this subject; but I will assure them I have not, so far from it, that were such an act to take place, I should, in all probability, pay for two or three dogs, being very fond

fond of those animals, so far as they are useful; but I have no notion of keeping a parcel of yelping curs for no other use than to eat the poor's bread, bite horses heels, worry sheep, run mad, &c. And since we cannot defend ourselves, and rest securely at home, without a respectable standing army, and since that army cannot be raised nor paid without money, and money cannot be raised without taxes, let them be levied upon such superfluous articles, as reason clearly shews is most for the public good.

Was this act to pass, and each dog to pay five shillings a year, there is no doubt but this would raise a fund of at least two hundred and fifty thousand pounds a year, which though very considerable, is nothing in comparison of the great saving, which could not be less than one million of pounds sterling per annum. Any saving plan, enforced by an act of parliament, is indisputably as be-

neficial to the public, and reflects as much honour upon the member that promotes it, as one that brings in money to the public funds: and such a dog-a^ct would be found to do both.

C H A P. XIX.

Shewing how advantageous it would be to the Public, was an Act passed for one standard of Weights and Measures to be observed through the Kingdom.

ONE would think, that an act for one standard of weights and measures through the kingdom, is of such a tendency, and speaks so plain for itself, that it could meet with no opposition; and that, let who would carry in a bill, it must pass the house nem. con. and yet a thing of this sort has been moved for, and rejected, which must surprise every well-meaning man.

Any

Any one that speaks against this act, I should suspect of some foul play, in preying upon either buyer or seller, or perhaps both. Having acquired the knowledge and art of traffic between one county and another, where weight and measure vary, this enables him, by a prevaricating artful cunning, to deceive the public, whilst he vows and protests that the commodity cost him so much, and therefore he must have so much. This is a thing easily done, as for instance:

A bushel of corn, in some parts of Cheshire and Lancashire, contains from thirty-eight to forty-two quarts; whereas in other parts it is Winchester measure only, so that the difference in measure must leave a great profit to the dealer.

Butter is another article that varies much in weight, even in the same market. As none can bring less than sixteen ounces to a pound, so none ought to bring more; though some
bring

bring twenty or twenty-two, but in this they are as unfair and designing as those that bring less, because they sell not only accordingly, but sometimes higher in proportion.

Such dealings lead people astray, in forming a judgement how things sell, and make the market always uncertain. Some people must be imposed upon; for it is natural for a seller to say, such a one sold for so much, and therefore I will have so much; though perhaps there is one fourth or fifth of the money difference in the weight or measure.

In short, the thing is so glaring a misfortune throughout the kingdom, that I wish an act was passed for one standard of weight and measure through England and Wales; and he that sells more, should be equally culpable with him that sells less.

C H A P. XX.

On an Act for a general Use of Broad-Wheel'd Waggon's, Two to roll within Two.

WHATEVER my farming readers may think of my scheme, in promoting the foregoing acts, I am sure I shall meet with the disapprobation of a great many of them in this.

Some sensible men perhaps here and there, may see the thing in its true light; but I doubt they are thin strewed, for I know the major part will be my enemies in it.

However, be this as it will, I am so sanguine in my expectations, that I shall push it on with all the interest I have; and for my pains, I hope to
I have

have the pleasure of travelling in far better roads than ever was known heretofore.

My opponents, perhaps, may be as blind in this affair, as they were formerly, when turnpikes were first introduced; but it is possible to force them into their own interest against their wills.

As the law now stands, the usefulness of broad-wheel'd waggons is certainly indisputable, but it is only half doing the work; their utility so far, may give us an idea what might be expected from a general use of them; but, as the thing stands, it is just like setting two horses to pull contrary ways, though both want to have the load to the same place; because the narrow wheeled carriages cut the road in such a form, that in some places it is almost impossible for broad wheels to pass in it.

At first, when the act passed for broad-wheel'd carriages, it was thought

thought too oppressive to oblige the farmers all at once, to come into it by a general act, as the expence was looked upon to be too great for many to bear; but now the case is altered, for a great many of the most sensible sort of them have come into it of themselves, and some upon easy terms too, by making their former waggons or carts do, without any other alteration, than adding a set of fellies at each side of their former wheels, with bolts to go through the three fellies, to bind them together.

The two additional fellies being each three inches broad, and the old felley three inches, all completes the wheel at nine inches. This is a very good way, and very often practised now-a-days, particularly when farmers want to go into their grounds, then they make broad wheels, to prevent cutting the sod; some have them put on and taken off occasionally.

Now,

Now, since the most sensible farmers are creeping into this method, and still would more, were they not prevented by bigoted silly people, persisting in drawing narrow-wheeled carriages; which cuts up the road, and makes it impossible for a broad-wheeled carriage to go thereon.

As nature has not given every man talents alike; and as it is hard for the industrious sensible man to suffer through his neighbour's folly and ignorance; it is no more than right, for the legislature, to enforce an act, to bring such stupidity into reason, for their own and the public good.

Should any spirited member take this in hand, it would be well done, to draw up a bill, for every sort of four wheeled carriages to roll two within two. The act to run thus :

That every waggon and cart-wheel should be nine inches broad; that the fore-wheels of the waggon should roll four feet nine inches wide within
the

the rim or felly; and the hind-wheels roll four feet six inches wide from outside to outside of the rim.

This would level the road eighteen inches at each side; and the little ridge of three inches would be of no hurt, as its narrowness would not permit it to stand high, or resist the wheel of any carriage pressing it down, so that the roads would be all like a bowling green for levelness. The more carriages of this sort that would come upon any road, the better it would be.

The wheels of all coaches, post chaises, &c. should be four inches broad, and roll two within two, leaving an inch space between the rollers. Upon these conditions, every carriage to draw with as many horses as they please.

This would put an end to all informations, weighings, and such like troublesome business, which are the
cause

cause of much quirkling, prevaricating, and perjury.

In this case, every cross country road must be good, because every machine would act as a roller to mend them. The very horses feeding when broke into the surface, would be closed and levelled again, by the rollers immediately following.

I wish every one had the same trials, and could see it in the same light that I do, we should then have good roads, through every part of the kingdom, without any other expence, than that of a drain at each side, to take away the water.

The foregoing chapters relating to the said acts, are, I apprehend, of great moment to the public; therefore I humbly hope they will be perused by the legislature, and do not despair of seeing them pass into the several laws, with such alterations or deductions as the legislature may think proper, for the public welfare.

CHAP.

C H A P. XXI.

*Some Remarks upon the Game-Laws,
and the great Advantages that would
arise were Game made a private
Property.*

THE game-laws, as they now stand, are replete with many absurdities. They are made inlets to perjury, idleness, drunkenness, and thievery. Neither do they answer the end for which they were enacted, namely of preserving the game. In short, they have the contrary effect: for, so long as game sells so much higher than other provisions, so long will a poacher think it worth his while to lose his rest at night, and run all hazards to come at them.

On the other hand, were game made a private property, it would shortly become as plentiful as barn-door fowl.

What I mean by private property, is, that every one who either rents or holds any quantity of land in his own hands, should be intitled to all the game which he could take or keep thereon; such to be as much his own property, as his tame stock, and also to be subject to the same laws of felony, if stolen.

This would put a final stop to poaching, as it would be every landholder's interest to watch his wild, as well as his tame stock.

It would also be his interest to feed, cherish, and use them mildly, in order to keep them upon his lands; as by shooting, hunting, and the like rough usage, he would frighten or chase them from his own, to his neighbour's land, and by that means lose his property. For they would
naturally

naturally remain the longest where they would be the least disturbed.

And it would be in this, as in all other cases; when a man wants to raise a stock, he cherishes the breed, till it multiplies so far as to answer his purpose. And as wild-fowl feed upon worms, seeds, ants, and the like, they would be kept at a trifling or no expence; consequently the land-holder's interest would be, to encourage and raise as many as he could. Neither would he suffer his property to be invaded by any unlawful means; as the law would secure to him this stock, as well as any other of his goods or chattles.

Though this law would secure the property to the tenant, yet it should not deprive the landlord of his pleasure; for he should have full power to hunt and shoot at all proper seasons of the year, as in the present case. Suppose the preamble of an act
of

of parliament was to run nearly to the following words :

Whereas it has been found by experience, that the game-laws, as they now stand, are attended with many inconveniences, and also do not answer the end proposed, in preserving game ; therefore, be it enacted, &c. that all such laws which are now in force be made null and void, &c. and be it enacted, that from and after the—— day of——1772, all the said game-laws are repealed, made void, and of no effect.

And be it farther enacted, that, from and after the—— day of—— 1772, game, such as hares, partridges, wild ducks, pheasants, &c. shall become the private property of each land-holder, so long as it remains on his ground. That it shall be lawful to take, kill, and dispose of it, as he thinks proper ; as in cases of his other goods and chattels ; and it shall also be secured to him from theft or

other trespasses, by the same laws which secure his other property.

Nevertheless, it shall be lawful for the landlord, at all seasonable times of the year, &c. (here to mention at what times) to hawk, hunt, shoot, kill, and take away such sorts of game, as are particularly specified in the act.

That it shall be lawful for every sportsman, land-holder, &c. to pursue a hare with hounds, or grey hounds, &c. to her death, let it happen upon whose premises it may.

Be it farther enacted, that it shall be lawful, if one shoot, and that the game fall upon his neighbour's ground, to go and take it up, but not to follow the game so as to shoot, or by any other means to kill game upon his neighbour's premises, &c.

I cannot tell what my reader may think of such an act; but I am of opinion, that were it to take place, we should have wild fowl as plentiful

as tame; because by nature they feed upon what is of no use to tame fowl; therefore it would be the farmer's interest to encourage their breed, by all the gentle methods he could use; which in time would make them tame and tractable.

Neither would a landlord ever be at a loss for a days diversion, the game would become so plentiful.

In short, were this act to take place, I should not wonder to see cottagers, who hold perhaps no more than three or four acres of land, have pheasants and partridges come about their doors like chickens, by gentle usage.

C H A P. XXII.

Some general Remarks upon the foregoing Chapters.

IF my reader please to cast his eye over the following short sentences, collected from the foregoing proposed acts, he at one wiew, may perceive the great advantages that would accrue, were they enacted and put in force.

Query. Is not four hundred acres of bad land as much as any man can manage well, so as to bring it to the height of perfection?

Would not four hundred acres well managed, bring as much produce to the market, as six hundred of the same quality badly managed?

If so,

If so, is it not bad policy to allow a man perhaps six thousand acres? Is not this starving the people, by keeping a great part of the country barren or unimproved?

Query. Would not a dog-act also add towards plenty, as many useless animals would be lopped off, which are now helping to starve the poor?

Would not this act also enrich the treasury, from the pockets of such only as could well spare the cash; as those who found themselves unable to pay the tax, could, without any real loss, ease themselves of the burden, by putting away the animal?

Query. Would not a game act likewise, in some measure help towards plenty; as the wild fowl chiefly feed upon such food as would be lost to the tame fowl; and the more of the former that would come to the market, the fewer of the latter we should want?

Query. Would not a general act

for inclosing all waste lands or forests, be of great utility to the public, and assist greatly in bringing plenty to the market? Because much land in the kingdom, in its present wild state, will upon one acre scarce keep a rabbit of five pounds weight; and yet it might be so improved, as to keep an ox of four hundred; therefore the advantage to the public would be as five to four hundred.

N. B. Though I am against inclosing open town-fields, for the reasons given in the chapter upon that subject; and also because they are at the height of improvement; yet I am pretty confident, that acts for inclosing commons are some of the best that can be enacted.

Query. Would not an act for one standard of weights and measures be a public good? - Would it not put a stop to many abuses which are committed by the designing, cunning man; and put the plain, honest, illiterate

terate man (who does not understand the difference of calculations between one country and another) upon a footing with such?

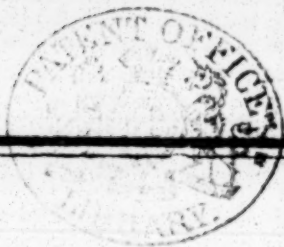
Query. Would not a general act for broad wheeled waggons, to roll two within two, save much labour and expence in mending the roads; as, instead of breaking them up, they would, like a roller, close, smooth, and mend them? And would it not be much pleasanter for all denominations of people to travel upon such?

Query. Would it not be a great satisfaction to the king and legislature, as well as to the public in general, to know how many people there are in England; both Romans and Ptotestants? As also how many acres of tilled and grafs land it contains, separately; and likewise what number of dogs we have?

Might not all this be attained in a month's time at most, and without any public expence, by issuing out

orders to the church-wardens in each parish, to take the numbers of all within it? And this might be done in three days, in the largest parish in England; provided the following table was put in the news-paper, as a precedent for them to go by.

The Names of each Family in the Parish of—	Number of Protestants.	Number of Romans.	Number of tiled Acres.	Num. of Acres of grafs-land.	Number of Acres in all.	Number of Dogs.	Yearly Rent of each Farm.
John Simple	9	2	231	355	586	3	£. 253:10
Sir Th. Bart.	15	3	260	621	881	51	432:5
Francis, Esq;	12	0	25	67	92	15	72:2
William	6	0	000	000	000	2	2:5
Rev. Mr.	10	0	20	55	75	5	32:3
Lord	0	32	101	232	333	54	163:9
Earl of	36	3	54	225	279	48	113:2
John	5	0	5	6	11	3	94:5
	94	40	606	1161	2177	181	1170:8



CHAP. XXIII.

A LETTER

*To the Right Hon. WILLIAM
PITT, Esq.*

HONOURED SIR,

SOME time ago, I had the honour to address you on the subject of raising money, and at the same time inclosed a scheme for a dog-tax: I also hinted, that I had two or three more schemes in contemplation, which would be of great utility, but did not think of making them public, till I had the honor of hearing from

M 5

you.

you. As some time has since elapsed without that satisfaction, and as I have a work ready for press, I was advised by some Gentlemen of eminence and precision to publish them: but, as it will be some time before it is finished, I thought it adviseable to send you a copy of that part, as soon as printed, that you may be guided by your own reason.

I am aware that it is an unpleasant undertaking to be a promoter of any sort of tax, it being impossible to hit on any but what will give umbrage to some degrees of people; however, it may be proper to observe the old addage, that “of all evils appearing before us, to choose the least.”

There are several particulars which a financier ought to bear in mind, *viz.* to levy such taxes as would chiefly fall on luxury, least affect trade, be proportionably paid by all degrees of people, collected with the least expence, not liable to be evaded
by

by artful men, and which would raise large sums of money, small taxes being unworthy of notice, as they would meet with as many objections as those of more consequence.

I flatter myself that the taxes pointed out in the subsequent pages would answer many good purposes, and, collectively, they would raise immense sums of money, perhaps more than would be wanted. If so, it might be adviseable to lower those on more useful and necessary articles.

You will please to observe, that what is said in the following sheets are only meant as hints, or outlines : I leave the executive part to the correcting pen of those who are more versed in subjects of this nature. I am,

SIR,

Your dutiful and most humble servant,

C. VARLO.

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CHAP.

CHAP. XXIV.*On a Marriage-Tax.*

WHAT may be thought of this tax, I know not; but all I have hitherto founded on the subject, think it would meet with a general approbation, and would raise immense sums of money, which would be paid with chearfulness, as it would happen in one of the most jovial periods of life, and would be beneath the dignity of a Bridegroom to hesitate a moment in paying a tax for his Bride:

The said tax should be proportioned as follows, *viz.* Every couple
who

who are asked at church, to pay to the Clergyman who marries them (along with the wedding-fee) five shillings as the King's tax.

Every couple married with licence, ten shillings.

Every couple married with special licence, ten pounds.

Every couple that goes to Scotland, or out of the kingdom to be married, twenty pounds, to be recoverable as soon as they return.

And, upon every marriage-settlement, ten *per cent.* yearly, payable and recoverable on the estate, from the time of marriage till the death of the party on whom settled.

The Clergyman who performs the marriage may demand to see the settlement, if any, and enter the amount of the income, where it lies, &c. in his book; and, should it be at any distance, to give immediate notice to the Clergyman in whose parish it is situated,

situate, that he may report the same to the Collector.

Land-tax Collectors through the kingdom should call on every Clergyman in their rounds, to inspect their books, and receive what money they have of the King's in their hands; and, in order to make the officers vigilant, they should be paid sixpence in the pound for their trouble.

I verily believe this tax would raise not less than a million a-year.

It certainly cannot be called an oppressive tax, neither can it be thought a tax on luxury, though luxurious living and balmy sweets would generally attend the promoting thereof; indeed, I think we may justly call it a tax on one of the periodical smiles of life.

CHAP. XXV.*A Scheme for a Tax on Clocks and Watches.*

THE subsequent hints are humbly offered for the perusal of the legislature, not doubting but they will merit their approbation, being calculated to raise money on luxury, rather than on trade, or the industrious housekeeper, and will bring in great sums, particularly now, in the gaiety of the present times, individuals being rich, money plentiful, and the kingdom populous.

It is a prevailing opinion, that the
kingdom

kingdom of England, Scotland, and Wales, contains ten millions of people, and the common computation is five to each family; this makes two millions of families. Suppose every second (exclusive of Noblemen's) have one clock in it, and pay for the same five shillings a year. This will raise

- - - - - £ 250,000

Suppose all Noblemen's families pay twenty shillings a-year for each clock and gold watch. This would raise at least - - £ 100,000

If ten millions of people be in the kingdom, and suppose every third person keeps a mettle or silver watch, at five shillings a-year each. This would raise - - - - - £ 750,000

In all £ 1,100,000

Though there is little doubt but
one

one million one hundred thousand pounds would be raised, yet, to make the collection more sure, seven shillings and sixpence might be laid on all gold watches in general, and two shillings and sixpence on every wooden clock, in addition to the above sum.

I propose Noblemen to pay more than the Commonalty, because larger the family the greater the consumption, every article of which pays tax; therefore, were they to pay no more for the clocks and watches, it would not be in proportion; besides, the difference made in these articles would be a sort of salvo to the common people; it would appear as if the Nobility paid for their titles, though, in fact, such a tax would not be felt by them equal to a *per cent.* on other taxes.

It is true, there are many Private Gentlemen's families as large as Noblemen's; but then it would be difficult

ficult to draw a line of distinction between them: whereas, if all titles above that of an Esquire were charged twenty shillings for their clocks and gold watches, this would chalk out a line beyond equivocation.

This tax would likewise fall indiscriminately on those who eat the bread of the land, from the master to the servant; also on ships as well as houses; on boarders, lodgers, and foreigners; on officers in the navy and army: in short, all who are able to buy a watch are scarce without one, consequently are able to pay so small a tax as half a crown in half a year; if not, they could as well be without.

Officers who collect the land-tax, &c. to collect this tax half-yearly.

All heads of families to give in the number of clocks and watches, and to be accountable for all in their houses; and it should be lawful to charge their servants and dependants
each

each with the tax of their own watch: this is easily to be done, as they are always hung to view.

The Collector to give a stamp receipt, the size of a watch-paper, that might be put in the watch, on which the date should be entered when the tax was paid, and, if fold, should clear it for a-year—choose in whose hands it should fall at the next collection.

All clock and watch-makers to pay for only one clock and watch each, as for family use.

CHAP. XXVI.

*On the inhuman and ill-judged Law of
hanging Convicts for Felony.*

THE next thing I shall present the public with, is my thoughts upon that most barbarous law which prevails in England, of hanging felons; and though I know I shall meet with many combatants, who may argue that there would be no living were not these miserable creatures put out of the world, yet I trust, the more humane and thinking part of mankind will side with me.

I acknowledge, that it is very prudent, nay, absolutely necessary, for the law to be strict and watchful over the immoral actions of mankind; for

as the world is stocked with different dispositions and tempers, the law ought to watch, chastise, and punish, the wicked, as a father would his children, lest their vices get the dominion over them ; but I am of opinion that no earthly law has a right to take away life, except for murder ; God gave, and none but he has a right to take away.

Nature points out to the whole animal creation, that it is unnatural for one (of the same species) to kill another ; and shall man, who is the king of his lower creations, derogate from the pure law of nature ? shall he, whom God has made in his own image, and breathed in him his holy spirit, made him a rational reasonable being, I say, shall he dare to take the power out of his maker's hands, by taking life, and dividing the spirit from the body, when he is expressly forbidden to do it, both by the law of nature, and the holy word ?

If

If we think properly, we shall find it real good and greatness of wisdom for the omnipotent to place different degrees of understandings and tempers in the human race; for, suppose we had the same even temper or understanding; of whatever kind, dull, or sprightly, wise, or foolish; in either case, we would lose a great deal of pleasure in our journey through life, which in the present state of things we daily enjoy.

If one man in a community have brighter and clearer ideas than the rest, he, of course, becomes a teacher to the duller sort, and every idea he conveys to the learner, both parties receive pleasure therefrom; the learner, like him who travels through a fine country, sees wonders which before escaped him, and, as discovery begets discovery, so does wisdom beget wisdom; pleasures lighten up pleasure, and the latter is a true child and offspring of the former.

It

It gives a man pleasure, that he can learn his brother; so does it to the latter, when his ideas are enlarged, and he sees wonders he never before beheld.

Even the wisest teacher, in the middle of his own lesson, will convey to himself pleasing ideas which he never before thought of; so that it is a true saying, the teacher may be taught out of the universal book of nature, till the day of judgement, if ever that should happen.

Wisdom is like a plant which springs up with us from our childhood; if it be placed in a fertile brain, (as a plant in a fertile soil) it will throw out luxuriant shoots.

It will aspire with wonder and amazement into regions where corruptible matter cannot come.

Nothing less than spiritual ideas can reach such pleasing and ravishing delights as appear to a refined understanding.

He

He reads the universal book of nature till pleasure flows in every page, and the more he reads and learns, the nearer he arrives to Divinity.

There are different degrees of understanding from an idiot to the most learned and wise, and each is a help or dependant upon the other; But can all our learning and natural philosophy furnish us with reasons sufficient to indemnify us for depriving our brother of his life, because, perhaps, nature prompted him to take clandestinely what was necessary to preserve it? No, certainly: for, when God gave life and animal spirits, he also gave natural cravings of appetite, in order to prompt him on to preserve it, and gave food for the purpose thereof.

And shall man, then, kill one of his own species, because he obeys the dictates of nature? Indeed, could no better method be found out than death to secure our property, and
check

check the impetuosity of such turbulent, diabolical, or indolent spirits, then an excuse might be framed for the desperate step of taking away life.

But the same ingenuity and power that made the law to hang a man, could also make or frame methods to deprive him of his liberty, and make him subservient to the will of those who had more conduct to regulate his life; and, instead of depriving him of it, make it useful to the public, and himself sensible of his former errors, and also obedient to the moral laws of his God; which before were neglected, either through his natural propensity to evil, or perhaps, his parents' neglect; but I rather think the latter to be the case; for, when blood is corrupted, and gets into a wrong channel, it is hard to stop its course; we generally see the offspring of parents of depraved morals have a tendency the same way.

It is true, there is no general rule without an exception ; but we may almost trace the blood in families of good and bad people, as jockies and cockers do in their horses and cocks.

I seldom hear the subject of hanging felons mentioned in any mixed company, but their wishes are, that some method could be found out for punishment, without taking away life.

This, I think, is no hard matter to do,——which I shall point out ; though I doubt not but it will meet with many objections among diffident people ; as is generally the case when any new change happens, that leads out of the old road.

Instead of hanging or transportation, suppose they were put to hard labour, during life, or for the time they were to be transported, upon some public work, such as making turnpike roads ; in the coal pits or lead mines, or cutting canals, &c.

Perhaps

Perhaps some may think they could not be confined, but would break loose upon the public; in this there would be little danger; and, suppose they did, the consequence could not be great; however, they should be so marked, that those who see, might read their crimes; consequently, they would soon be brought back to their duty.

Every roguery or elopement is sooner detected now than formerly, when the country was woody, roads bad, and news-papers few; intelligence in those days moved slow, but now by the improvements of roads, regularity and swiftness of the post, with the multiplicity of news-papers, advertisements, &c. nothing can escape being known all over the kingdom in a few days.

Judge, jury, and prosecutor shrinks at taking away life for felony, which is the reason why so many villains go unpunished for little crimes, as

witneſſes do not care to ſwear, where life is in danger; which encourages them, the next ſtep perhaps, both to rob and murder; whereas, if life was not in danger, every petty, pilfering rogue would be proſecuted without reſerve and fear, and ſent to labour.

This would be laying the axe to the root of the tree, the ſeeds of wickedneſs would be nipt in the bud; in ſhort, it would cauſe a thorough change in the morals of the people: Vice would then be ſtopped, and brought to public ſhame, before it was too deeply rooted: Idleneſs would then be made an example of, by having a mark in the face, which would not be extinguished in an inſtant, by a chuck under the chin, (as the blackguards expreſs it), but ſhame would ſtare them in the face all their lives, which would mortify both ſoul and body, and that too, before the face of the world; this would
affect

affect the most tender point in the composition of our whole frame; namely, pride, and would be a daily example to deter others.

If any thing will prevent a man from doing an ill thing, it is pride; man is ashamed of being found out in acting contrary to nature; therefore he takes all dark and private opportunities of transacting unseemly things; but if found out, his pride is touched, and he is ashamed of it. Though pride and shame are two inseparable companions, yet they are perpetually clashing with each other; for, when pride is in the heart, it will make shame blush at every unseemly action.

Therefore, the best way to keep down the bad morals of man, is to plan such laws as will keep them at variance.

But though pride is one of the most valuable and noble passions that belong to the human frame, if she

take the right way, yet she sometimes over-acts her part, by desiring to be great all at once ; the flattering ideas open too fast upon her, and prompt her to methods unwarrantable by law, or consistent with honesty.

Pride is seated in the soul, which gives it lofty aspiring ideas, and would never act contrary to Divinity, had she not so close connections with the animal spirits of a corrupt body ; it is those that elevate or depress her, according to the state of health we are in.

Should a person be, by nature, of a hot constitution, his animal spirits run quick and lively, which gives the whole frame a sprightly, active disposition ; it cannot rest, but must be in motion ; stirring the very soul to action, as well as the body.

Should a person be of a cold constitution, his animal spirits run slow and languid, and so in proportion is
his

his disposition of mind; moody, stupid, dull, and heavy.

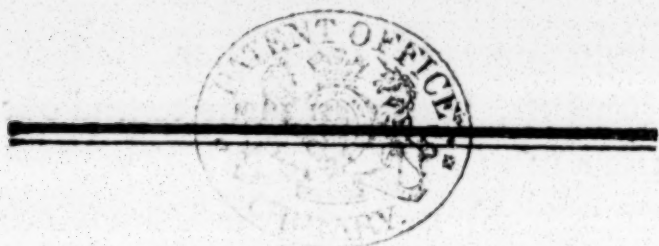
Though experience so clearly proves that the human race differ so widely in their different dispositions or intellects, yet I make no doubt, but every soul on it's entering the body, is alike pure, and tending to Divinity; therefore the diversity of understandings, and evil or good qualities which we generally find among men, arise solely from the state or habit the animal fluids are in; and these are the sources of either good or evil, or rather of pleasure and pain.

By taking a philosophical view of the works of nature, and particularly of our own wonderful frame, it will open our ideas sufficiently to prove, that it is the animal spirits which, in some degree, make us roguish or honest; idle or industrious; wise or foolish; and the Maker and Giver of all things sees it is necessary and proper for his creatures to have such di-

verfities of underftandings and difpofitions among them, in order to checquer the world with varieties of good and evil ; it is by experiencing the latter, that we are capable of knowing and enjoying the former, which makes our fojourn here more agreeable ; was it not for this, life would fcarce be worth enjoying.

Can a man fay, becaufe he is happier or greater in this life than his neighbour, that he is a greater favourite of his Maker ? forbid it, reafon ! Did not God make all, and give various underftandings to all ? and could he not, if he thought proper, make that underftanding equal ? certainly he could ! but had it been fo, the journey through life would have been one even, fmooth path, which would have made it infipid and tirefome ; converfation would lofe its ufe, becaufe all men would have been of one mind. The different underftandings which men are poffeffed of, make
them

them contradict each other, raise arguments, and form plans to find out the truth that leads to Divinity. And though the morals of some men are very bad, yet we know not but the Maker of all gave them on purpose for some wise end, as very often good comes out of evil; however, though it may be proper to check or suppress all wickedness, as much as we possibly can, yet I think it unwarrantable in man to take away life, except for murder; neither do I think that the law, as it now stands, for hanging felons, has the desired effect in lessening the growth of evils.



CHAP. XXVII.

A Scheme to dispose of Felons, without Death or transportation, and make them useful Members of Society.

IT is a prevailing opinion, that it would be much more adviseable to adopt some method of employing condemned criminals (except for murder) to work such a number of years, (according to their crimes, as might be agreed on) on some public work in the kindom, rather than to hang or transport them abroad; transportation is not only attended with a great expence, but the loss of a subject, which, if employed at home, might be made useful to the public

public by his labour; and as to hanging, experience has proved that it has not had the desired effect by deterring villains, as many robberies are committed even under the gallows; besides, it seems unnatural to take away life, except for murder.

It is humbly submitted, whether or no the following methods would not have a better effect to work a moralous change among the lower class of people, *viz.*

Those cast for death, or transportation, should work at hard labour for a number of years, according to their crimes; and, in order to deter them from running away; and if they did, they should be so marked as to be known, and assuredly brought back, upon a reward being offered, the amount of which, should be marked on the body, so that it could not be defaced during life: this may be easily performed by the same method the Indians tartoo themselves and

beautify their skins. This is done by pricking the skin with a needle, in any sort of letters fancy directs; after which, rub fine gun-powder therein.

If cast for death, the criminal should be marked in the forehead with R. V. as an index; but his name, crime, date of the year, and place of abode, should be marked in full length on the arm. If cast for transportation, it is supposed the crime is not of so deep a dye; therefore his name, &c. should be marked under some part of his cloaths: the arm is the most proper, so that his misfortunes might be covered at the end of his servitude, and by receiving a certificate of his good behaviour, &c.

Thus marked, these people might be safely employed on any public work, with a keeper to every score of them; and in order to encourage and not make life hang too heavy,
every

every man should have what he earned above paying for his keeping, and every thing that was necessary to keep the animal spirits and life up in vigor and chearfulness. As twenty would be in a mess, they would be well fed at a low expence, witness the soldiers in barracks. What money spared above their diet, at the end of every week, should be put into a public stock to assist them if sick, and the surplus should be reserved to them at the end of their confinement; also should any one escape and run away (to cause the expence of advertizing, &c. to bring him back) such expence should be paid out of the said public stock.

Two escapes should be attended with the punishment of whipping only: for the first, one hundred lashes; and the second, two; and the third escape should be punished with death.

A printed

A printed paper, setting forth the conditions of encouragement, punishment, &c. should be delivered to them in a tin box, that they might not plead ignorance: by this regulation a great expence would be saved, at the same time make every one an useful member of society, and earn his own living; they would be encouraged to stay their time, as they would be sure of a sum of money at the end of their confinement, to begin the world with. Perhaps it might be adviseable to be conducted in the nature of tontine, the amount of the stock at the end of the term to be equally divided amongst the survivors; and, in order to bring this to an equality without fractions, every twenty that worked together, and condemned for the same number of years, should be in the same class.

This scheme would induce every one to persuade their comrades to behave well, stay their time, and
not

not run away to incur expence, as the remainder would suffer for it in the end, by the stock being reduced.

A keeper, or over-looker, should be of a mild, moral, and good disposition, and also one of credit, to command respect; likewise a salary should be allowed, to keep him as such, as humanity and gentle behaviour will gain more on mankind than harsh usage; for if a person be bound that he either cannot, or dare not retort outwardly, yet the inward man will sensibly feel an affront, and if he should be of a revengeful disposition, will take all opportunities to resent it also.

It is not to be supposed that human nature, like a horse or a dog, can be whipped into compliance; they may be afraid of the whip, but they will ever despise the whipper and the cause of it: in fact, we may be confident that cruel usage will never work for good on human nature; in short, any
one

one that judges from his own feelings must acknowledge this. I do not think there is one in five hundred but what would respect a person that would use him kindly, when he had it in his own power to use him otherwise. Any tradesman, such as weavers, shoe-makers, &c. might take a criminal of their own trade, and employ him very safely under those conditions, as he would be always in the hands of the law, and while thus marked, if he did escape for a time, it would be impossible but he would be brought back: however, considering the encouragement, and danger of whipping, and death, I rather think that none would attempt to run away.

In 1785, this scheme was published in the 5th edition of the *New System of Husbandry*, circulated in America, since which the government has enacted it into a law; however, they only did it in part, as they
left

left the most effectual out, viz. the marking in the skin, which could not be effaced; and in order that they might be known, they are cloathed with a coat of two colours, &c., so that if a criminal escaped he might throw off his cloaths, and run into the woods; from thence they may go far enough before found; so that leaving out the main point, it is a doubt of this scheme having the desired effect.

English felons might be employed on canals or turnpike-roads, in different companies: there would always be found proprietors enough ready to employ them at wages according to the country prices. And in harvest time, many would be glad to employ them, as they are mostly stout young men; it being safer to guard against a rogue we know, than one we know not.

Women felons might be employed in women's work, such as spinning
linen,

linen, woollen, &c. Houses in different districts might be taken as work-houses, and with each company a woman over-looker; the women should be marked, and have the same encouragement as the men; also if they run away, the same punishment. But perhaps, they knowing the full conditions, and consequence of an escape, few or none would attempt it, particularly after an example being made.—An advertisement might be put in the news, with a caution not to harbour suspected persons, without looking for the mark on the arm, neither should any captains of vessels take them abroad without observing the same rule; if felons, to give notice by letter where they belong.

THE END.

APPENDIX to the FLOATING IDEAS of NATURE.

*An Address to the Legislative Body,
by the Editor of FLOATING IDEAS
of NATURE.*

My Lords and Gentlemen,

BEING the Editor of said treatise, and well acquainted, from infancy, with the author, and having in my possession all his annotations and remarks during the space of fifty years back, enables me to give a minute and satisfactory account of all his experience with precision through life; therefore it only remains to sum up a few short remarks on those subjects which immediately concerns the present high price of provisions, &c. with references to turn to each chapter, where arguments may be found for the support of his assertions, viz.

P

In

In chapter 2, on a general act to inclose commons, wherein he says, that if his hints had been enacted above twenty years ago, when first made public, we should at this day have plenty of corn in the kingdom, because by this time the waste lands would have been improved, and under crops, which would abundantly have paid the labour, therefore, says the author, it would have been the first step to lay a foundation for plenty.

His second scheme and advice was to limit the size of farms, which he has commented largely upon in chap. 3, and proves past contradiction, that great farms are a stagnation to improvement, depopulates a country, thins the markets of small necessities of life, such as fowls, fresh butter, eggs, small parcels of corn, &c. &c. which would always be well stocked with such articles, were small farms encouraged; besides, he proves that it drives riches from a country, by discouraging the growth of corn. As 1000 acres, covered with sheep and bullocks, may be managed with only one family

mily and few servants, whereas, if said 1000 acres were occupied by ten families, it would add ten strengths to the nation, and ten times the riches to the said neighbourhood; as every thing they eat and wear pays a duty, consequently adds to enrich the public funds.

Another evil that attends great farms is, that the proprietors thereof are able to hold their corn from market till they cause an artificial famine if they so choose, and this is really the case at present; for it is certainly an artificial scarcity, and not from forestalling, or any real want.

Drawing farms near London and great towns, where butchers, jobbers, sale masters, &c. return their cattle, when miss felling in Smithfield, may be deemed monopolizing, and a hurt to the public, whereas, on perusing said chapter, it will be found the reverse, they being, as it were, a make-weight to throw into the rising scale; so are the merchant's warehouses of great utility for the same purpose, of keeping markets on an equilibrium.

The eye of the public is on the watch to find out the cause of the high price of provisions, by which we may judge from the following anecdote: Being in a public room a few nights ago, where some gentlemen met to spend their evening, who had lately been on an excursion into the country, their conversation was chiefly against the wickedness (as they called it) of the farmers keeping back the corn from market, as they observed on their tour, that all the country haggards were filled with stacks of corn; in short, a dispute arose, and a wager ensued, to decide which, it was proved, that a rich farmer, near London, had thirty-nine stacks of wheat in his haggards. Also a tallow-chandler in said company observed, he had a brother in the country, a farmer and grazier, who lately sent a parcel of cattle to Smithfield market; they were sold twice on the road, and again in Smithfield; and at the latter place they fetched 3*l.* more each, than they cost in the country: this was much exclaimed against by the company, as they called it the height of forestalling,

ling, and a fraud on the public; however a true judge will not see it in that light, for as the cattle was sold in the open market at last, it matters not how often they were sold before they arrived there, for if trade be only left open, every thing will find its own value among a discerning public, in an open market; and it will never be the grazier's interest to keep his cattle back from market when once fat, as what they eat after will be thrown away, and the interest of the money sinking. But this is not the case with the corn farmer; if his corn be safe in stacks, and free from vermin, it will take no harm, by keeping any reasonable time, therefore he cannot suffer by withholding it from the public; consequently there can be no method so eligible to keep markets on an equilibrium as limiting farms to a moderate size.

A tax on dogs the author has commented upon, and tells us that he thinks it would bring into the public funds 250,000*l.* per annum, and by lopping off the useless part of these animals, which are mostly

kept as luxury, would make a saving of one million per annum in provisions destroyed by them.

The most rational method, and what would keep markets within reasonable bounds, would be to pass an act to limit the highest price of the best beef and mutton at fourpence per pound: as to all other meat, such as lamb, veal, pork, &c. should be left open to trade, and they would be sure to find their own value, and would in general be ruled by the beef and mutton market; but should any delicious article be too high, and only within the purchase of the rich purse, the public could never complain, so long as they have beef and mutton at a moderate price, which is the method in Portugal, their meat market being limited to a certain price, therefore it cannot fluctuate to distress the public.

In chap. 32 the growth of Indian corn would be another valuable scheme towards creating plenty, as the author has proved from repeated experience, that it may be raised to great perfection in this country, as
may

may appear by perusing said chapter; and it must be confessed, that the author has taken the most effectual method to establish it, both by theory and practice, for in his work he has given thorough directions how to manage it; and lest subscribers should be at a loss for the right sort of corn, he presents gratis to each 80 grains, which being very prolific, will raise seed sufficient to sow many acres the ensuing year.

These, with many more, are schemes which the author has repeatedly published in his works during many years back, and though found to be reasonable, and also approved on in general by the discerning public, yet they have hitherto escaped the notice of the Legislature; however, at last the sharp thorn of necessity has opened their eyes, so that it is hoped they will now be put in practice for the public good.

The editor cannot quit this subject, without taking notice of a great imposition the public labours under, and which the author humbly submits to the attention of the Legislature, and this is the adulteration

ration of milk with water, &c. There is scarce a person in or near this great city but what is imposed on by the scum of the earth, which are the Irish milk-carriers, for it is mostly that low class of people who are in this employ ; one penny-worth of flour boiled in water, and one quart of milk, will make 6 quarts of such milk as is generally sold.

This is a very heavy grievance to the public, and the author humbly conceives, that the only way to remedy it, is for the Legislature to offer a premium to those who discovers the best method of analyzing milk, so as to know what goes through the body of the cow, and how much water, &c. is mixed therewith.

Such a premium being offered, it is supposed, would set the wits of the faculty, chimists, &c. so much a-float, that it would soon be found out ; and that being accomplished, it would be in the breast of the Lord Mayor to regulate to one standard all the rest.



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